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THE
HYMNS OF THE SAMAVEDA

TRANSLATED WITH A POPULAR COMMENTARY

BY

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PREFACE.

THE Sāmaveda, or Veda of Holy Songs, third in the usual order of enumeration of the three Vedas, ranks next in sanctity and liturgical importance to the R̥gveda or Veda of Recited Praise. Its Sanhitā, or metrical portion, consists chiefly of hymns to be chanted by the Udgātar priests at the performance of those important sacrifices in which the juice of the Soma plant, clarified and mixed with milk and other ingredients, was offered in libation to various deities. The Collection is made up of hymns, portions of hymns, and detached verses, taken mainly from the R̥gveda, transposed and re-arranged, without reference to their original order, to suit the religious ceremonies in which they were to be employed. In these compiled hymns there are frequent variations, of more or less importance, from the text of the R̥gveda as we now possess it, which variations, although in some cases they are apparently explanatory, seem in others to be older and more original than the readings of the R̥gveda. In singing, the verses are still further altered by prolongation, repetition and insertion of syllables, and various modulations, rests, and other modifications prescribed, for the guidance of the officiating priests, in the Gāṇas or Song-books. Two of these manuals, the Grāmaṇyagāna, or Congregational, and the Āraṇyagāna or Forest Song-book, follow the order of the verses of Part I. of the Sanhitā, and two others,

the Ūhagâna and the Ūhyagâna, of Part II. This Part is less disjointed than Part I., and is generally arranged in triplets whose first verse is often the repetition of a verse that has occurred in Part I.

There is no clue to the date of the compilation of the Sâma-veda Hymns, nor has the compiler's name been handed down to us. Such a manual was unnecessary in the early times when the Âryans first came into India, but was required for guidance and use in the complicated ritual elaborated by the invaders after their expansion and settlement in their new homes.

There are three recensions of the text of the Sâma-veda-saṁhitâ, the Kauthuma Śâkhâ or recension is current in Guzerat, the Jaiminiya in the Carnatic, and the Râṇâyaniya in the Mahrattâ country. A translation, by Dr. Stevenson, of the Râṇâyaniya recension—or, rather, a free version of Sâyana's paraphrase—was edited by Professor Wilson in 1842; in 1848 Professor Benfey of Göttingen brought out an excellent edition of the same text with a metrical translation, a complete glossary, and explanatory notes; and in 1874—1878 Pandit Satyavratâ Sâmaṣrami of Calcutta published in the *Bibliotheca Indica* a most meritorious edition of the Saṁhitâ according to the same recension, with Sâyana's Commentary, portions of the Song-books, and other illustrative matter. I have followed Benfey's text, and have made much use of his glossary and notes. Pandit Satyavratâ Sâmaṣrami's edition also has been of the greatest service to me. To Mr. Venis, Principal of the

Benares Sanskrit College, I am indebted for the loan of the College manuscripts of the text and commentary.

I repeat the expression of my obligations to those scholars whose works assisted me in my translation of the Hymns of the R̥igveda. For help in translating the non-R̥igvedic hymns of the Sāmaveṣṭa I am additionally indebted to the late Professor Benfey and to Professor Ludwig whose version will be found in his *Der R̥igveda*, vol. iij, pp. 19—25.

For further information regarding the Sāmaveda Weber's *History of Indian Literature*, and M. Müller's *History of Ancient Sanskrit Literature*, or the article on the Veda in Chambers's Encyclopædia should be consulted.

R. T. H. GRIFFITH.

KOTAGIRI, NILGIRI :

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CONTENTS.

	PAGE
PREFACE	... III.—V.
HYMNS, TRANSLATION AND COMMENTARY :—	
PART I.	
Book I.	... 1
• " II.	... 23
• " III.	... 39
▪ IV.	... 59 •
▪ V.	... 81
▪ VI.	... 99 •
PART II.	
Book I.	... 119
" II.	... 141
▪ III.	... 161 •
" IV.	... 187
▪ V.	... 211
▪ VI.	... 241
" VII.	... 269
▪ VIII.	... 293
• IX.	... 319
APPENDICES :—	
I. Index of Hymns	... 1—XII.
II. List of References to the Rigveda	... XIII.—XXV.
III. List of Stanzas not found in the Rigveda	... XXVII.
IV. Index of Names, Etc.	... XXIX.—XXXVII.
Corrigenda	... XXXVIII.

THE HYMNS OF THE SĀMAVEDA.

PART THE FIRST.

BOOK I.

CHAPTER I.

Om. Glory to the Sāmaveda ! To Lord Gaṇeśa glory ! Om.

DECADE I.

Agni.

Come, Agni, praised with song, to feast and sacrificial offering : sit
As Hotar on the holy grass !

The benedictory line is a modern addition. Om is a sacred exclamation that may be uttered—in audibly to profane ears—at the beginning and end of a reading of the Vedas or before a prayer. Gaṇeśa, Lord of the Gaṇas or troops of inferior deities, is a post-Vedic God, regarded as the remover of obstacles and hence propitiated at the beginning of important undertakings and invoked at the commencement of books.

The metre of the hymn is Gâyatrī, each stanza consisting of three octosyllabic Pādas or divisions, two of which form the first line and one the second.

1 *Agni* : fire, and the God of fire. Agni is, next to Indra, the most prominent of the deities of the R̥gveda. He is the messenger and mediator between earth and heaven, announcing to the Gods the hymns, and conveying to them the oblations, of their worshippers. *Sacrificial offering* : oblation of *ghṛitam*, *ghī*, or clarified butter, sprinkled upon the sacrificial fire. *Hotar* : or *hotṛi* or *hotā* (from *hu*, to sacrifice), the Presenter, the ministering priest who offers the oblation ; or (from *hve*, to call) the priest who invites the Gods to the sacrifice, the invoker or Herald. Agni concentrates in himself the various sacrificial duties of the different classes of human priests, and is more

- 2 'O Agni, thou hast been ordained Hotar of every sacrifice,
By Gods, among the race of men.
- 3 Agni we choose as envoy, skilled performer of this holy rite,
Hotar, possessor of all wealth.
- 4 Served with oblation, kindled, bright, through love of song may 'Agni, bent
On riches, smite the Vritras dead!
- 5 I laud your most belovèd guest like a dear friend,
O Agni, him
Who, like a chariot, wins us wealth.
- 6 Do thou, O Agni, with great might guard us from all malignity,
Yea, from the hate of mortal man!

especially the Hotar is voking the Gods with the sound of his crackling flames and presenting to them the oblations which he consumes. *Holy grass*: Kuṣa or Darbha grass (*Poa Cynosuroides*), clipped, trimmed, and strewn on the floor of the sacrificial chamber as a seat for the Gods and for the sacrificers. This stanza, seen by, or revealed to, the Rishi or inspired sage or seer Bharadvāja, is the tenth verse of Hymn XVI. of Book VI. of the R̥gveda.

2 Revealed to Bharadvāja. R̥gveda VI. 16. 1.

3 Revealed to Medhātithi. R̥gveda I. 12. 1. *Possessor of all wealth*: all riches are at Agni's disposal, and he is the most bountiful rewarder, both directly and indirectly, of the pious worshippers whose oblations he carries to the Gods.

4 Revealed to Bharadvāja. R̥gveda VI. 16. 34. *The Vritras*: the enemies, the oppressors, or obstructors, are especially the demons of drought, the hostile powers of the atmosphere who malevolently withhold the flow of the seasonable rain.

5 Revealed to Uṣanâ Kāvya. The reading of the R̥gveda, VIII. 53. 1, is *Agnim* the accusative case in the place of the vocative *Agni*. *Your*: the sacrificers'. *Like a chariot*: that enriches its owner by winning races; *ratham* being in the accusative case by attraction after *na*.

6 Revealed to Suditi or Purumīha. R̥gveda VIII. 60. 1.

- 7 O Agni, come ; far other songs of praise will I sing
forth to thee.
Wax mighty with these Soma-drops !
- 8 May Vatsa draw thy mind away even from thy loft-
iest dwelling-place !
Agni, I yearn for thee with song.
- 9 Agni, Atharvan brought thee forth by rubbing from
the sky, the head
Of all who offer sacrifice.
- 10 O Agni, bring us radiant light to be our mighty
succour, for
Thou art our visible deity !

DECADE II.

Agni.

O AGNI, God, the people sing reverent praise to thee
for strength :
With terrors trouble thou the foe !

7 Revealed to Bharadvāja. R̥gveda VI. 16. 16. *Other* : different, that is, more excellent.

8 Revealed to Vatsa of the family of Kanva. The reading of the R̥gveda, VIII. 11. 7, is *kāmayā* in the place of *kāmāye* :—‘Agni, with song that yearns for thee.’

9 Bharadvāja is the Rishi. R̥gveda VI. 16. 13. *Atharvan* : the sage who was the first to obtain fire, to institute sacrifice, and to offer up prayer and libations of Soma. *From the sky* : *pushkarāt* : literally, from the blue lotus, which is apparently a figurative expression for heaven. *The head of all who offer sacrifice* : according to Professor Ludwig, ‘the head of the priest Viśva,’ that is, the summit of Heaven, Viśva (All, universal) being apparently sometimes used as a name of Dyaus or Heaven.

10 Vāmadeva is the Rishi. This stanza is not found in the R̥gveda.

The metre is Gāyatrī.

1 R̥gveda VIII. 64. 10. Ascribed to Virūpa of the family of Angiras by the Anukramanikā or Index of the R̥gveda, and to Ahi or Virūpa by Sāyaṇa’s Commentary on the Sāmaveda.

- 2 I seek with song your messenger, oblation-bearer,
lord of wealth,
Immortal, best at sacrifice.
- 3 Still turning to their aim in thee the sacrificer's
sister hymns
Have come to thee before the wind.
- 4 To thee, illumner of night, O Agni, day by day
with prayer,
Bringing thee reverence, we come.
- 5 Help, thou who knowest lauds, this work, a lovely
hymn in Rudra's praise,
Adorable in every house!
- 6 To this fair sacrifice to drink the milky draught art
thou called forth :
O Agni, with the Maruts come !
- 7 With homage will I reverence thee, Agni, like a
long-tailed steed,
Imperial, lord of holy rites.

2 Ascribed to Vāmadeva. R̥gveda IV. 8. 1. *Your messenger*: Agni, who conveys to the Gods the oblations of their worshippers.

3 R̥gveda VIII. 91. 13. Ascribed to Prayoga of the family of Bhṛigu. *Before the wind*: or, in front of the wind, which fans the sacrificial fire.

4 R̥gveda I. 1. 7. Ascribed to Madhuchchhandas.

5 R̥gveda I. 27. 10. Ascribed to Śunahṣepa. *Thou who knowest lauds*: *jarābodha*: the R̥ishi apparently addresses himself. *Rudra*, the roaring, or more probably the bright red God, is in this place a name of Agni.

6 R̥gveda I. 29. 1. Ascribed to Medhātithi. *Milky draught*: milk mingled with Soma juice. *Maruts*: the Gods of wind and storm, the special friends and allies of Indra.

7 R̥gveda I. 27. 1. Ascribed to Śunahṣepa. *Like a long-tailed steed*: Agni, or Fire, is likened to a horse probably on account of his impetuosity; and his long flames, driven by the wind, are compared to the horse's flowing tail. Śāyana explains: 'scattering our foes with thy flames as a horse brushes away the flies that trouble him.'

- 8 As Aurva and as Bhṛigu called, as Apnavāna called,
 I call
 The radiant Agni robed with sea.
 9 When he enkindles Agni, man should with his heart
 attend the song :
 I kindle Agni till he glows.
 10 Then, verily, they see the light refulgent of primeval
 seed,
 Kindled on yonder side of heaven.

DECADE III.

Agni.

- HITHER, for powerful kinship, I call Agni, him who
 prospers you,
 Most frequent at our solemn rites.
 2 May Agni with his pointed blaze cast down each
 fierce devouring fiend :
 May Agni win us wealth by war !

8 R̥igveda VIII. 91. 4. Ascribed to Prayoga. *Aurva* : grandson of the ancient R̥ishi or primeval patriarch *Bhṛigu*. • *Apnavāna* : another ancient R̥ishi of the family of Bhṛigu, mentioned in R̥igveda IV. 7. 1 in connexion with the earliest worship of Agni. *Robed with sea* : surrounded, in his form of lightning, by the firmament or sea of air.

9 R̥igveda VIII. 91. 22. Ascribed to Prayoga. *With his heart* : a devout spirit will compensate the want of milk-libation and properly prepared fuel for sacrifice. *Till he glows* : *vivasvahiḥ* used in an adverbial sense : 'with darkness-dispelling offerings' :—Stevenson. 'With the priests,' according to Sāyana.

10 R̥igveda VIII. 6. 30. Ascribed to Vajsa. • *The light* : the sun which is lighted up beyond the range of men's sight. *Indra*, who is identified with the Sun, is the deity of the stanza.

The metre is Gāyatri.

1 R̥igveda VIII. 91. 7. Ascribed to Prayoga. *For powerful kinship* : I follow Professor Ludwig in taking *naptre* to be the locative case of *naptram* with a dative signification. Stevenson translates differently : 'that thou mayest strengthen our children.'

2 R̥igveda VI. 16. 28. Ascribed to Bharadvāja.

- 3 Agni, be gracious; thou art great: thou hast approached the pious man,
Hast come to sit on sacred grass.
- 4 Agni, preserve us from distress: consume our enemies, O God,
Eternal, with thy hottest flames!
- 5 Harness, O Agni, O thou God, thy steeds which are most excellent!
The fleet ones bring thee rapidly.
- 6 Lord of the tribes, whom all must seek, we, worshipped Agni! set thee down,
Refulgent, rich in valiant men.
- 7 Agni is head and height of heaven, the master of the earth is he:
He quickeneth the waters' seed.
- 8 O Agni, graciously announce this our good fortune to the Gods,
And this our newest hymn of praise!

3 R̥igveda IV. 9. 1. Ascribed to Vāmadeva. There is a slight variation in the Sāmaveda reading.

4 R̥igveda VII. 15. 13. Ascribed to Vasishṭha.

5 R̥igveda VI. 16. 43. Ascribed to Bharadvāja. In the third Pāda, the second line of the translation, instead of *āṣavaḥ*, 'the fleet ones,' the R̥igveda has *manyave*: 'They bear thee as thy spirit wills.'

6 R̥igveda VII. 15. 7. Ascribed to Vasishṭha. The R̥igveda has *deva*, God! in the place of *vayam*, 'we.' *Rich in valiant men*: *suṁtram*: giver of brave sons to thy worshippers. 'Supereminently heroic.'—Stevenson.

7 R̥igveda VIII. 44. 16. Ascribed to Virūpa. *He quickeneth the waters' seed*: Agni in the form of lightning impregnates the watery clouds and so causes the rain to flow.

8 R̥igveda I. 27. 4. Ascribed to Śunaḥṣepa. *Good fortune*: effectual prayer or oblation.

- 9 By song, O Agni, Angiras! Gopavana hath brought
 thee forth :
 Hear thou my call, refulgent one !
- 10 Agni, the Sage, the Lord of Strength, hath moved
 around the sacred gifts,
 Giving the offerer precious things.
- 11 His heralds bear him up aloft, the God who knoweth
 all that lives,
 The Sun, that all may look on him.
- 12 Praise Agni in the sacrifice, the Sage whose holy
 laws are true,
 The God who driveth grief away.
- 13 Kind be the Goddesses to lend us help, and kind
 that we may drink :
 May their streams bring us health and wealth !

*9 R̥igveda VIII. 63. 11. Ascribed to Gopavara. *Angiras* : a name of Agni, regarded as the best or eldest of the primeval priestly family of the Angirasas. The reading of the R̥igveda is slightly different, *yam tvā....chanishhad* instead of *tam tvā....janishhad* : 'Thou whom Gopavana made glad.'

10 R̥igveda IV. 15. 3. Ascribed to Vāmadeva. *Hath moved around* : carried as sacrificial fire from one altar or receptacle to another.

11 R̥igveda I. 50. 1. Ascribed to Praskaṇva, or to Kaṇva. *Heralds* : rays of light that announce his approach. *The Sun* : Sūrya the Sun-god, with whom Agni is identified, is the deity of the hymn from which the stanza is taken.

12 R̥igveda I. 12. 7. Ascribed to Medhātithi.

13 R̥igveda X. 9. 4. Ascribed by the R̥igveda Index to Trisīrās, son of Tvashṭar, or to Sindhudvīpa, son of Ambarisha, but by the Sāmaveda Commentary to Sindhudvīpa, or to Trita Āptya. * *Goddesses* : the deified Waters, the deities to whom the original hymn is addressed. The reading of the R̥igveda differs slightly : 'The Waters be to us for drink, Goddesses for our aid and bliss.'

- 14 Lord of the brave, whose songs dost thou in thine
abundance now inspire,
Thou whose hymns help to win the kine?

DECADE IV.

Agni.

SING to your Agni with each song, at every sacrifice
for strength. ;

Come, let us praise the wise and everlasting God
even as a well-beloved friend.

- 2 Agni, protect thou us by one, protect us by the
second song,

Protect us by three hymns, O Lord of power and
might, bright God, by four hymns guard us well !

- 3 O Agni, with thy lofty beams, with thy pure brilli-
ancy, O God,

Kindled, most youthful one ! by Bharadvāja's hand,
shine on us richly, holy Lord !

14 R̥gveda VIII. 73. 7. Ascribed to Uṣnā Kāvya. *Lord of the brave: satpate*: The R̥gveda has *dampate*, 'lord of the house: ' it also reads *parīṇaso* instead of *parīṇasi*. The third Pāda, or second line, is translated differently by Stevenson: 'his, whose voice is employed in praising thee during this moon-plant sacrifice.'

The metre is Brihatī, consisting of two Pādas or divisions of eight syllables each in the first line, and two of twelve and eight syllables respectively in the second line.

1 R̥gveda VI. 48. 1. Ascribed in the R̥gveda Index to Śamyu, but in Śāyana's Commentary on the Sāmaveda to Bharadvāja. *Let us praise*: it seems necessary to take the singular verb with the plural pronoun.

2 R̥gveda VIII. 49. 9. Ascribed to Bharga, son of Pragātha. *By four hymns*: according to Śāyana the four Vedas are meant; but the text has only *chataṣṭhiḥ*, by four, and the reference may be to the four quarters of the heavens.

3 R̥gveda VI. 48. 7. Ascribed to Śamyu (see note on stanza 1), but in Śāyana's Commentary on the Sāmaveda attributed to Trīṇapāni. The reading of the R̥gveda is *evan naḥ śukra didihi dyumat pāvaka didihi*: 'Shine on us, O bright God, with wealth, shine, Purifier ! splendidly.'

- 4 O Agni who art worshipped well, dear let our princes
be to thee,
Our wealthy patrons who are governors of men, who
part, as gifts, the stall of kine !
- 5 Agni, praise-singer ! Lord of men, God ! burning up
the Rākshasas,
Mighty art thou, the ever-present, household-lord !
home-friend and guardian from the sky.
- 6 Immortal Jātavedas, thou bright-hued refulgent gift
of Dawn,
Agni, this day to him who pays oblations bring the
Gods who waken with the morn !
- 7 Wonderful, with thy favouring help, send us thy
bounties, gracious Lord.
Thou art the charioteer, Agni, of earthly wealth :
find rest and safety for our seed !
- 8 Famed art thou, Agni, far and wide, preserver,
righteous, and a Sage.
The holy singers, O enkindled radiant one, ordainers,
call on thee to come.
- 9 O holy Agni, give us wealth famed among men and
strengthening life !

4 R̥igveda VII. 16. 7. Ascribed to Vasishṭha. *Princes : sūrayaḥ* : wealthy men who institute sacrifices, defray the charges, and reward the officiating priests with gifts of gold, robes, horses, and cattle.

5 R̥igveda VIII. 49. 19. Ascribed to Bharga (see note on 2), but in the Commentary on the Sāmaveda to Bharadvāja. *Rākshasas* : fiends or ogres who wander about, especially at night, disturbing sacrifices and pious men, and showing general hostility to the human race.

6 R̥igveda I. 44. 1. Ascribed to Praskanva. *Jātavedas* : the wise or omniscient ; a frequently-occurring appellative of Agni. *Gift of Dawn* : freshly kindled and given to men at break of day.

7 R̥igveda VI. 48. 9. See note on stanza 3. *The charioteer* : the forwarder.

8 R̥igveda VIII. 49. 5. See note on stanza 2. *Ordainers* : arrangers of the sacrifice.

- Bestow on us, O helper, that which many cravè, more
glorious still through righteousness!
- 10 To him, who dealeth out all wealth, the sweet-toned
Hotar-priest of men,
To him like the first vessels filled with savoury juice,
to Agni let the lauds go forth.

DECADE V.

Agni

- WITH this mine homage I invoke Agni for you, the
Son of Strength,
Dear, wisest envoy, skilled in noble sacrifice, immortal
messenger of all.
- 2 Thou liest in the logs that are thy mothers: mortals
kindle thee.
Alert thou bearest off the sacrificer's gift, and then
thou shinest to the Gods.
- 3 He hath appeared, best prosperer, in whom men lay
their holy acts:
So may our songs of praise come nigh to Agni who
was born to give the Ārya strength!

9 R̥igveda VIII. 49. 11. *Helper*: or, affable.

10 R̥igveda VIII. 92. 6. Ascribed to Sôbhari or Saubhari. *Let the lauds go forth*: the R̥igveda has *yanti* instead of *yantu*: 'To Agni songs of praise go forth.'

The metre is Brihatī.

1 R̥igveda VII. 16. 1. Ascribed to Vasishṭha. *Son of Strength*: the sacrificial fire being produced by the violent agitation of the fire-drill, consisting of two pieces of wood called *araṇi*.

2 R̥igveda VIII. 49. 15. Ascribed to Bharga. The R̥igveda reading differs: 'Thou liest in the logs: from both thy mothers mortals kindle thee.' *To the Gods*: or, among the Gods.

3 R̥igveda VIII. 92. 1. Ascribed to Sôbhari or Saubhari. In the R̥igveda, in the second line, the verb is in the indicative mood instead of the imperative.

- 4 Chief Priest is Agni at the laud, as stones and grass
 at sacrifice.
 Gods! Maruts! Brahmanaspati! I crave with song
 the help that is most excellent.
- 5 Pray Agni of the piercing flame, with sacred songs,
 to be our help;
 For wealth, famed Agni, Puruṁiḥa and ye men!
 He is Suditi's sure defence.
- 6 Hear, Agni who hast ears to hear, with all thy train
 of escort Gods!
 With those who come at dawn let Mitra, Aryaman
 sit on the grass at sacrifice.
- 7 Agni of Divodāsa, God, comes forth like Indra in
 his might.
 Rapidly hath he moved along his mother earth: he
 stands in high heaven's dwelling-place.

4 R̥gveda VIII. 27. 1. Ascribed to Manu Vaivasvata. *Chief Priest*: *purohitaḥ*; or, set in front. *At the laud*: in the *Ultha*, a service in which certain laudatory verses are recited. *Stones and grass*: stones for crushing the stalks of the Soma plant and expressing the juice, and Kuṣa grass trimmed and strewn for the Gods to sit upon. In the R̥gveda, the words Maruts, Brahmanaspati, and Gods are in the accusative case: 'With song I seek Maruts and Brahmanaspati, Gods, for help much to be desired.' *Brahmanaspati*: Lord of Prayer, is an impersonation of the power of devotion. See R̥gveda, Vol. I., Index.

5 R̥gveda VIII. 60. 14. Ascribed to Suditi and Puruṁiḥa, or to Suditi Puruṁiḥa. *He*: Agni. The R̥gveda reads *Agnim* instead of *Agniḥ*: 'Agni, to light our dwelling well,' according to Professor Ludwig's interpretation.

6 R̥gveda I. 44. 13. Ascribed to Praskanva. *With those who come at dawn*: *prātaryāvadbhīḥ*; the R̥gveda reads *prātaryādvānāḥ*, agreeing with Mitra, Aryaman, and Varuṇa understood.

7 R̥gveda VIII. 92. 2. See note to stanza 3. *Agni of Divodāsa*: Agni whom the liberal prince Divodāsa or Atithigva especially worshipped and claimed as his tutelary god. Instead of *deva indro na*, God, like Indra, the R̥gveda reads *devān achchha na*, as it were towards the Gods. The stanza is obscure.

- 8 Whether thou come from earth or from the lofty
lucid realm of heaven,
Wax stronger in thy body through my song of praise:
fill full all creatures, O most wise !
- 9 If, loving well the forests, thou wentest to thy
maternal floods,
Not to be scorned, Agni, is that return of thine
when, from afar, thou now art here..
- 10 O Agni, Manu stablished thee a light for all the race
of men :
With Kaṇva hast thou blazed, Law-born and waxen
strong, thou whom the people reverence.

CHAPTER II.

DECADE I.

Agni.

THE God who giveth wealth accept your full libation
poured to him !
Pour ye it out, then fill the vessel full again, for, so
the God regardeth you.

8 Rigveda VIII. 1. 18. Ascribed to Medhâtithi and Medhyâtithi, or to the former only.

9 Rigveda III. 9. 2. Ascribed to Viṣvâmitra. *That return of thine :* thy descent to earth from the celestial waters or clouds of the heavens in which thou art born in the form of lightning.

10 Rigveda I. 36. 19. Ascribed to Kaṇva, or according to Sâyana's Commentary on the Sāmaveda, to Praskaṇva. *Manu :* the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies. *Law-born :* born from, or in accordance with, the eternal Law which ordains sacrifice. *Kaṇva :* the Rishi or seer of the hymn from which the stanza is taken, or the ancestor of Praskaṇva to whom Sâyana ascribes it.

The metre is Brihatī.

1 Rigveda VII. 16. 11. Ascribed to Vasishṭha. The Rigveda has 'accepts.'

- 2 Let Brahmanaspati come forth, let Sūnritā the Goddess come,
And Gods bring to our rite which yields a fivefold gift the hero, lover of mankind!
- 3 Stand up erect to lend us aid, stand up like Savitar the God,
Erect as strength-bestower when we call on thee with priests who balm our offerings!
- 4 The man who bringeth gifts to thee, bright God who fain wouldst lead to wealth,
Winneth himself a brave son, Agni! skilled in lauds, one prospering in a thousand ways.
- 5 With hymns and holy eulogies we supplicate your Agni, Lord
Of many families who duly serve the Gods, yea, him whom others too inflame.
- 6 This Agni is the Lord of great prosperity and hero strength,
Of wealth with noble offspring and with store of kine, the Lord of battles with the foe.

2 R̥gveda I. 40. 3. Ascribed to Kaṇva. *Brahmanaspati*: the Lord of Prayer. *Sūnritā*: the Goddess of true and pleasant speech. *Fivefold gift*: oblations of grain, gruel, curdled milk, rice-cake, and curds. *The hero*: Agni.

3 R̥gveda I. 36. 13. Ascribed to Kaṇva. *Stand up erect*: Agni, as erect, is identified by Śāyana with the *vipa* or sacrificial post to which the victims at an animal sacrifice were tied. Accordingly he takes *añjibhiḥ* to mean 'with unguents' wherewith the post was anointed. 'By our oblation-bearing priests.'—Stevenson. *Like Savitar*: Savitar is the Sun, sometimes identified with, and sometimes distinguished from, Sūrya.

4 R̥gveda VIII. 92. 4. Ascribed to Sobhari or Saubhari. The reading of the R̥gveda differs: 'The man whom thou wouldst lead to wealth.'

5 R̥gveda I. 36. 1. Ascribed to Kaṇva. The R̥gveda has *hate*, 'praise,' or 'worship,' instead of *indhate*, 'kindle' or 'inflame.'

6 R̥gveda III. 16. 1. Ascribed to Utkila or Atkila.

- 7 Thou, Agni, art the homestead's Lord, our Hotar-priest at sacrifice.
 Lord of all boons, thou art the Potar, passing 'wise.
 Pay worship, and enjoy the good!
- 8 We as thy friends have chosen thee, mortals a God,
 to be our help,
 The Waters' Child, the blessèd, the most mighty one,
 swift conqueror, and without a peer.

DECADE II.

Agni.

- PRESENT oblations, make him splendid : set ye as
 Hotar in his place the Home's Lord, worshipped
 With gifts and homage where they pour libations!
 Honour him meet for reverence in our houses.
- 2 Verily wondrous is the tender youngling's growth
 whomever draweth nigh to drink his mothers' milk.
 As soon as she who hath no udder bore him, he, faring
 on his great errand, suddenly grew strong.

7 R̥igveda VII. 16. 5. Ascribed to Vasishtha. *Potar* : the Cleanser or Purifier : one of the sixteen officiating priests, all of whose functions are concentrated in Agni.

8 R̥igveda III. 9. 1. Ascribed to Viśvāmītra. *The Waters' Child* : Apāmnapāt, Offspring of the Waters, is a name of Agni as born in the form of lightning from the watery clouds of the aerial ocean or firmament. *Most mighty* : the R̥igveda has *sulīditim*, resplendent.

The metre in stanzas 2 and 4 is Jagati—consisting of forty-eight syllables arranged in four Pādas of twelve syllables each, two Pādas forming a line or hemistich—, in stanza 10 Vir̥j— a shortened form of Trishṭup—, and in the rest Trishṭup, consisting of four Pādas of eleven syllables each, two Pādas forming a line.

1 This stanza is not found in the R̥igveda. *The Home's Lord* : *grihapati*, Lord of the House, Home, or Homestead, is a common name of Agni. *Where they pour libations* : of *ghṛitam* or clarified butter on Agni or the sacrificial fire.

2 R̥igveda X. 115. 1. Ascribed to Upastuta. *The tender youngling* is Agni. *His mothers* are the two fire-sticks, the lower of which, in which the sparks are produced by friction, being *she who hath no udder*. *His great errand* : as messenger and mediator between men and Gods.

- 3 Here is one light for thee, another yonder: enter the third and be therewith united.
Beautiful be thy union with the body, beloved in the Gods' sublimest birthplace!
- 4 For Jātavedas, worthy of our praise, will we frame with our mind this eulogy as 'twere a car;
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm!
- 5 Agni Vaisvānara, born in course of Order, the messenger of earth, the head of heaven,
The Sage, the sovran, guest of men, our vessel fit for their mouth, the Gods have generated.
- 6 Even as the waters from the mountain ridges, so sprang the Gods, through lauds, from thee, O Agni.
To thee speed hymns and eulogies, as horses haste, bearing him who loves the song, to battle.

3 R̥gveda X. 56. 1. Ascribed to Bṛihaduktha. The stanza in the R̥gveda is the beginning of a funeral hymn in which the R̥ishi bids the deceased man unite himself with the beams of the heavenly light, *one light* being the fire of the funeral pile, *another*, in the firmament, and *the third* the light in the highest region above the firmament. Here, as applied to Agni, the three lights are said by Sāyana to be those of lightning, the Sun, and earthly fire. In the original hymn *the body* means a new body after cremation; but here the Sun appears to be intended. The reading of the R̥gveda in the second line differs slightly from that of the Sāmaveda, *samveṣanaḥ* instead of *samveṣane*.

4 R̥gveda I. 94. 1. Ascribed to Kutsa. *Jātavedas*: Agni, the wise or omniscient God. *As 'twere a car*: as a carpenter constructs a car or wain, the hymn also being a chariot which travels to the Gods.

5 R̥gveda VJ. 7. 1. Ascribed to Bharadvāja. *Vaiṣvānara*: common to, dear to, or dwelling with, all Āryan men. *In course of Order*: in accordance with *ṛitam*, the eternal law which Gods and men obey and by which the whole universe is regulated. *Our vessel fit for their mouth*: the Gods receive oblations through Agni who is called their mouth. *The Gods have generated*: 'First the Gods brought the hymnal into being; then they engendered Agni, then oblation.'—R̥gveda X. 88. 8.

6 R̥gveda VI. 24. 6. Ascribed to Bharadvāja. There are several variations in the verse of the R̥gveda, which is addressed to Indra.—

- 7 Win, to protect you, Rudra, lord of worship, priest of both worlds, effectual sacrificer,
Agni, invested with his golden colours, before the thunder strike and lay you senseless !
- 8 The King whose face is decked with oil is kindled with homage offered by his faithful servant.
The men, the priests adore him with oblations. Agni hath shone forth at the flush of morning.
- 9 Agni advanceth with his lofty banner : through earth and heaven the Bull hath loudly bellowed.
He hath come nigh from the sky's farthest limit: the Steer hath waxen in the waters' bosom.
- 10 From the two fire-sticks have the men engendered with thoughts, urged by the hand, the glorious Agni, Far-seen, with pointed flame, Lord of the Homestead.

'By song and sacrifice men brought the waters from thee, as from a mountain's ridge, O Indra. Urging thy might, with these fair lauds they seek thee, O theme of song, as horses rush to battle.' *So sprang the Gods.....from thee* : 'Father of Gods, and yet their son wast thou.' —Rigveda I. 69. 1. *Bearing the lover of the song*: carrying Indra. According to Benfey 'bearing songs of praise.'

7 Rigveda IV. 3. 1. Ascribed to Vāmadeva. *Rudra*: the bright red God, Agni. *Before the thunder strike*: Professor Ludwig, in his Commentary on the verse in the Rigveda, refers to Atharvaveda XII. 2, 9, where Agni Kravyād, or Agni in his most terrific form, is spoken of as the God of Death who stupefies men with his thunderbolt.

8 Rigveda VII. 8. 1. Ascribed to Vasishṭha. *Offered by his faithful servant*: I follow the reading of the Rigveda *sam aryo* instead of *samaryo*. *At the flush of morning*: the sacrificial fire being kindled at break of day.

9 Rigveda X. 8. 1. Ascribed to Triṣirās. *The Bull*: Agni, so called on account of his strength, impetuosity, and the noise of his flames. *In the waters' bosom*: in the lap of the waters of the firmament.

10 Rigveda VII. 1. 1. Ascribed to Vasishṭha. *With thoughts*: with religious attention and devotional thoughts. According to Sāyana *dīdhitiḥ* signifies 'with fingers,' this meaning being attributed to the word, without any philological grounds, from its use in this and similar passages. *Urged by the hand*: *hastachyutam*: the Rigveda has *hastachyutī*, the noun of action with the sense of the instrumental case, 'with the hands' swift movement.'

DECADE III.

Agni.

- AGNI is wakened by the people's fuel to meet the
Dawn who cometh like a milch-cow.
Like young trees shooting up on high their branches,
his flames are mounting to the vault of heaven.
- 2 Set forth the gleaming one, the song-inspirer, not
foolish with the foolish, fort-destroyer,
Who leadeth with his hymns to thought of conquest,
gold-bearded, richly splendid with his armour.
- 3 Thou art like heaven : one form is bright, one holy,
like Day and Night dissimilar in colour.
All magic powers thou aidest, self-dependent !
Auspicious be thy bounty here, O Pūshan !
- 4 As holy food, Agni, to thine invoker give wealth in
cattle, lasting, rich in marvels !
To us be born a son and spreading offspring. Agni,
be this thy gracious will to us-ward !

The metre is Trishṭup.

1 R̥gveda V. 1. 1. Ascribed to Budhā and Gavishṭhira. The second line is difficult :—'and then his irradiations proceed aloft to the heavens, like the flocks of moving birds.'—Stevenson. 'Like birds (?) flying up to a branch, the flames of Agni went up to heaven ; (or like strong men reaching up to).'—Max Müller.

2 R̥gveda X. 46. 5. Ascribed to Vatsapri. There are many variations in the R̥gveda stanza :—'The foolish [that is, human priests weak and foolish in comparison with the wise Agni] brought the ne'er-bewildered forward, great, victor, song-inspirer, fort-destroyer. Leading the youth gold-bearded, like a courser gleaming with wealth, they turned their hymn to profit.' See Prof. Lüdwig's interpretation of the Sāmaveda text in his Commentary on the R̥gveda stanza.

3 R̥gveda VI. 58. 1. Ascribed to Bharadvāja. *Holy : yajātām* : apparently a euphemism for 'dark.' Pūshan in the original hymn is regarded as the Sun, present by day and even in his absence regulating the night also. *Magic powers* : of the Gods.

4 R̥gveda III. 1. 23. Ascribed to Viśvāmitra.

- 5 Stablished to fill the juice with vital vigour, giver
of wealth, guard of his servant's body,
The great Priest, born, who knows the clouds, abider
with men, is seated in the waters' eddy.
- 6 Let the song, honouring the best, with longing
honour the Asura's most famous sovran,
The deeds of him the mighty, deeds like Indra's, the
manly one in whom the folk must triumph !
- 7 In the two kindling-blocks lies Jâtavedas like the
well-cherished germ in pregnant women,—
Agni who day by day must be entreated by men who
watch provided with oblations.
- 8 Agni, from days of old thou slayest demons : never
shall Râkshasas in fight o'ercome thee.
Burn up the foolish ones, 'raw flesh devourers : let
none of them escape thine heavenly arrow !

5 Rîgveda X. 46. 1. Ascribed to Vatsapri. *To fill the juice* : of the Soma plant. 'The Rîgveda reads *sa te* instead of *sute* :— 'to lend thee vital vigour.' *Who knows the clouds* : from which he (Agni) comes in the form of lightning. *In the waters' eddy* : where the waters of the firmament separate and descend.

6 Rîgveda VII. 6. 1. Ascribed to Vasishtha. The stanza in the Rîgveda has important variations :— 'Praise of the Asura, high imperial ruler, the manly one in whom the folk must triumph—I laud his deeds who is as strong as Indra, and lauding celebrate the fort-destroyer.' In the Rîgveda, *the Asura*, the great superhuman and immortal being, is Agni, but in this stanza of the Sâmaveda Dyaus or Heaven appears to be intended. *The song : gîth* : this is not in the text, but must be understood. * I follow the interpretation given in his Commentary on the Rîgveda by Prof. Ludwig.

* 7 Rîgveda III. 29. 2. Ascribed to Viśvâmitra. The variations are unimportant.

8 Rîgveda X. 87. 19. Ascribed to Pâyu. *Demons : yâtrudhânâs* : Râkshasas, or somewhat similar evil spirits. 'Yâtrudhâna giants.'—Stevenson.

DECADE IV.

Agni.

BRING us most mighty splendour thou, Agni, resist-
less on thy way :

Prepare for us the path that leads to glorious opu-
lence and strength !

2 May the brave man, if full of zeal he serve and kindle
Agni's flame,

Duly presenting sacred gifts, enjoy the Gods' protect-
ing help.

3 Thy bright smoke lifts itself aloft, and far-extended
shines in heaven,

For, Purifier ! like the Sun thou beam'st with thy
radiant glow.

4 Thou, Agni, even as Mitra, hast a princely glory of
thine own.

Bright, active God, thou makest fame increase like
means of nourishment.

5 At dawn let Agni, much-beloved, guest of the house,
be glorified,

In whom, the everlasting one, all mortals make their
offerings blaze.

6 Most moving song be Agni's : shine on high, O rich
in radiant light !

Like the chief consort of a King riches and strength
proceed from thee.

The metre is Anushtub, consisting of four octosyllabic Pādas or divisions.

1 Rigveda, V. 10. 1. Ascribed to Āyā. The Rigveda verse varies slightly :—' With overflowing store of wealth prepare for us a path to strength.'

2 This stanza is not found in the Rigveda. The Rishi is Vāmadeva.

3 Rigveda VI. 2. 6. Ascribed to Bharadvāja.

4 Rigveda VI. 2. 1.

5 Rigveda V. 18. 1. Ascribed to Dvita. 'Immortal who delights in all oblations brought by mortal men.'

6 Rigveda V. 25. 7. Ascribed to the Vasiṣṭyus, of the race of Atri. *Like the chief consort of a King* : as the chief queen proceeds from her home in royal state.

- 7 Exerting all our strength with thoughts of power we
glorify in speech
Agni your dear familiar friend, the darling guest in
every house.
- 8 His beam hath lofty power of life: sing praise to
Agni, to the God
Whom men have set in foremost place, like Mitra
for their eulogy!
- 9 To noblest Agni, friend of man, chief Vritra-slayer,
have we come—
Who with Śrutarvan, Riksha's son, in lofty presence
is inflamed.
- 10 Born as the loftiest Law commands, comrade of
those who grew with him,
Agni, the sire of Kaśyapa by faith, the mother,
Manu, Sage.

DECADE V.

Agni.

WE in King Soma place our trust, in Agni, and in
Varuṇa,

7 Rigveda VIII. 63. 1. Ascribed to Gopavana. I follow Prof. Ludwig in his interpretation of this stanza, the construction of which is difficult.

8 Rigveda V. 16. 1. Ascribed to Pūru. *Mitra*: the Friend; an Āditya or son of Aditi, generally associated with Varuṇa and regarded as a form of the Sun. *For their eulogy*: 'with their eulogies.'—Rigveda.

9 Rigveda VIII. 63. 2. Ascribed to Gopavana. In the Rigveda the second line varies:—'Him in whose presence Riksha's son, mighty Śrutarvan, waxes great.'

10 This stanza is not found in the Rigveda. *Those who grew with him*: his own flames. *Kaśyapa*: a celebrated Rishi of ancient time. *By faith*: I follow Prof. Ludwig in taking *śraddhā* as an instrumental case. 'He, too, is the father of Kaśyapa, the all-faithful, the mother of the human race, the supreme law-giver, the all wise.'—Stevenson.

The metre is Anuṣṭup as in Decade IV.

1 Rigveda X. 141. 3. Ascribed to Agni Tāpasa in the Rigveda Index, but to Vāmadeva by Sāyaṇa in his Commentary. There are variations in the Rigveda verse:—'We call King Soma to our aid,

The Âditya, Vishṇu, Sûrya, and the Brahman-priest
Bṛihaspati.

2 Hence have these men gone up on high and mount-
ed to the heights of heaven :

On! conquer on the path by which Angirasas
travelled to the skies!

3 That thou mayst send us ample wealth, O Agni,
we will kindle thee :

So, for the great oblation, Steer, pray Heaven and
Earth to come to us!

4 He runs when one calls after him, This is the prayer
of him who prays.

He holds all knowledge in his grasp even as the felly
rounds the wheel.

5 Shoot forth, O Agni, with thy flame : demolish them
on every side!

Break down the Yâtudhâna's strength, the vigour of
the Râkshasa!

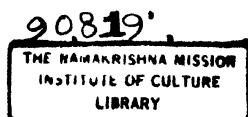
and Agni with our songs and hymns, 'The Âdityas, etc.' *The Âditya* :
or son of Aditi, is especially Varuṇa. *Brahman-priest* : Bṛihaspati is
regarded as the type of the sacerdotal order and High Priest of the Gods.

2 Stanzas 2 and 3 are not found in the Rîgveda. Stanza 2 has no
apparent connexion either with the preceding or the succeeding verse.
Angirasas : the Angirasas or children of Angiras appear to have been
regarded as a race of higher beings between Gods and men, the typical
first sacrificers whose ritual is the pattern which later priests must follow.

3 *Steer* : strong and impetuous Agni. According to Sâyaṇa, 'rainer
of blessings.'

4 Rîgveda II. 5. 3. Ascribed to Somâhuti, or to Gṛitsamada. It is
difficult to make sense of the first line in either Veda. 'What my
soul utters, Agni lays to heart; he knows where sacrificial viands are
served up.'—Stevenson.

5 Rîgveda X. 87. 25. Ascribed to Pâyu.



- 6 Worship the Vasus, Agni! here, the Rudras and
 Âdityas, all
 Who know fair sacrifices, sprung from Manu, scattering blessings down!

6 Rigveda I. 45. 1. Ascribed to Praskanya. *The Vasus*: as a class of Gods, eight in number, were at first personifications of natural phenomena. *The Rudras*: a class of eleven Gods, originally the Maruts or Gods of wind and storm. *The Âdityas*: Gods of celestial light, regarded in later times as twelve Sun-gods. See Rigveda, Vol. I. pp. 23, 24. *Sprung from Manu*: Manu appears here as Prajâpati, the progenitor of Gods as well as men. *Scattering blessings*: literally, sprinkling *ghrita*, butter or fatness, a figurative expression for prosperity and good gifts. 'The givers of rain.'—Stevenson.

BOOK II.

CHAPTER I.

DECADE I.

Agni.

- AGNI, thy faithful servant I call upon thee with
many a gift,
As in the keeping of the great inciting God.
- 2 To Agni, to the Hotar-priest offer your best, your
lofty speech,
To him ordainer-like who bears the light of songs.
- 3 O Agni, thou who art the lord of wealth in kind,
thou Son of Strength,
Bestow on us, O Jâta vedas, high renown !
- 4 Most skilled in sacrifice, bring the Gods, O Agni,
to the pious man :
A joyful Priest, thy splendour drives our foes afar !
- 5 Taught by seven mothers at his birth was he, for
glory of the wise.
He, firm and sure, hath set his mind on glorious
wealth.

* The metre is Ushnih, consisting of two Pâdas or divisions of eight syllables each and one Pâda of twelve syllables.

1 Rigveda I. 150. 1. Ascribed to Dîrghatamas.

2 Rigveda III. 10. 5. Ascribed to Viṣvâmitra. * Bears the light of songs : brightens and inspires our hymns.

3 Rigveda I. 79. 4. Ascribed to Gotama or Gautama.

4 Rigveda III. 10. 7. Ascribed to Viṣvâmitra.

5 Rigveda IX. 102. 4. Ascribed to Trita Âptya. Soma is the deity or deified object of the verse in the Rigveda, and there are variations in the text. The seven mothers : are said by Sâyana to mean the seven metres, or seven offerings, or kinds of sacrifice. The seven celestial rivers are probably intended.

- 6 And in the day our prayer is this : May Aditi come
nigh to help,
With loving-kindness bring us weal and chase our foes !
- 7 Worship thou Jâtavedas, pray to him who willingly
accepts,
Whose smoke wanders at will, and none may grasp
his flame !
- 8 No mortal man can e'er prevail by arts of magic
over him
Who hath served Agni well, the oblation-giving God.
- 9 Agni, drive thou the wicked foe, the evil-hearted
thief away,
Far, far, Lord of the brave ! and give us easy paths !
- 10 O hero Agni, Lord of men, on hearing this new
laud of mine,
Burn down the Rākshasas, enchanters, with thy flame !

DECADE II.

Agni.

Bring forth to him the holy, most munificent, sublime
with his refulgent glow,
To Agni, ye Upastutas !

6 Rigveda VIII. 18. 7. Ascribed to Irimbithi, or Irimithi. *Aditi* : the Infinite, or Infinity, personified and regarded as the mother of Gods. See M. Müller, *Vedic Hymns* : Part I. pp. 241 seq., for an exhaustive account of Aditi.

7 Rigveda VIII. 23. 1. Ascribed to Viṣvamanas.

8 Rigveda VIII. 23. 15. *The oblation-bearing God* : *havyaddāte* : literally, 'the oblation-giver.' The Rigveda has the easier reading *havyaddātibhiḥ*, 'with sacrificial gifts.'

9 Rigveda VI. 51. 13. Ascribed to Rijiṣvan.

10 Rigveda VIII. 23. 14. Ascribed to Viṣvamanas, who is the Rishi of stanza 8 also.

The metre is Kakup, consisting of three Pādas (8 + 12 + 8 syllables), in stanzas 1-7, and Ushnih (8 + 8 + 12) in stanza 8.

1 Rigveda VIII. 92. 8. Ascribed to Sobhari or Saubhari. *Upastutas* : singers so named after the Rishi Upastuta.

- 2 Agni, he conquers by thine aid that brings him store
of valiant sons and does great deeds,
Whose bond of friendship is thy choice.
- 3 Sing praise to him the Lord of light! The Gods
have made the God to be their messenger,
To bear oblation to the Gods.
- 4 Anger not him who is our guest! He is the bright
God Agni, praised by many a man,
Good Hotar, skilled in sacrifice.
- 5 May Agni, worshipped, bring us bliss: may the gift,
blessèd one! and sacrifice bring bliss,
Yea, may our eulogies bring bliss!
- 6 Thee have we chosen skilfullest in sacrifice, immortal
Priest among the Gods,
Wise finisher of this holy rite.
- 7 Bring us that splendour, Agni, which may overcome
each greedy fiend in our abode,
And the malicious wrath of men!
- 8 Soon as the eager Lord of men is friendly unto
Manu's race
Agni averteth from us all the Rākshasas.

DECADE III.

Indra.

SING this, beside the flowing juice, to him your hero,
much-invoked,
To please him as a mighty Bull!

2 Rigveda VIII. 19. 30. Sobhari or Saubhari is the Rishi of all the stanzas with exception of the last.

3 Rigveda VIII. 19. 1. *To bear*: 'thou bearest':—Benfey.

4 Rigveda VIII. 92. 12. 'Let not our guests be wroth with us.'

5 Rigveda VIII. 19. 19.

6 Rigveda VIII. 19. 3.

7 Rigveda VIII. 19. 15. 'The wrath of evil-hearted folk.'

8 Rigveda VIII. 23. 13. 'Ascribed to Viṣvamanas. *Manu's race*: all Āryan men.

The metre is Gâyatri.

1 Rigveda VI. 45. 22. Ascribed to Saṃyu in the Rigveda Index, but in Sâyana's Commentary to Bharadvāja. *Beside the flowing juice*: *sute sachâ*: when the Soma juice has been expressed for libation.

- 2 O Śatakratu Indra, now rejoice with that carouse of
thine
Which is most glorious of all !
- 3 Ye cows, protect the fount : the two mighty ones
bless the sacrifice.
The handles twain are wrought of gold.
- 4 Sing praises that the horse may come ; sing, Śrutakaksha, that the cow
May come, that Indra's might may come !
- 5 We make this Indra very strong to strike the mighty
Vṛitra dead :
A vigorous hero shall he be.

2 R̥gveda VIII. 81. 16. Ascribed to Śrutakaksha or Sukaksha. *Śatakratu* : a name of Indra signifying possessor of a hundred or many powers or wise designs. According to Sāyana, the word means connected with many acts or religious rites either as their performer or their object. * *Carouse* : *made* : the word thus rendered, is the rapture, transport, delight, or wild joy produced by drinking the exhilarating juice of the Soma plant. *Most glorious* : causing Indra to bestow most splendid gifts upon his worshippers.

3 R̥gveda VIII. 61. 12. Ascribed to Haryata. *The fount* : said to mean the *gharma* or *mahāvīra*, a pitcher or caldron used for heating milk, etc. for offerings in the Pravargya ceremony. *Ye cows* : whose milk is to be used for sacrificial purposes. *The two mighty ones* : Heaven and Earth. *Bless the sacrifice* : the translation is conjectural, as the meaning of *rapsudā* is unknown. *The handles* : apparently of the *mahāvīra* or caldron.

4 R̥gveda VIII. 81. 25. Ascribed to Śrutakaksha. 'Now Śrutakaksha sings his song that cattle and the steed may come.' *Indra's might* : or Indra's self.

5 R̥gveda VIII. 82. 7. Ascribed to Śukaksha, and to Śrutakaksha. *Vṛitra* : for Indra's battles with Vṛitra and his allies, the demons of drought who obstruct the fall of the seasonable rain, see R̥gveda 1. 32 and other Hymns addressed to Indra. *A vigorous hero* : or, a strong bull.

- 6 Based upon strength and victory and power, O Indra,
 is thy birth :
 Thou, mighty one ! art strong indeed.
- 7 The sacrifice made Indra great when he unrolled the
 earth, and made
 Himself a diadem in heaven.
- 8 If I, O Indra, were, like thee, the single ruler over
 wealth
 My worshipper should be rich in kine.
- 9 Pressers, blend Soma juice for him, each draught
 most excellent, for him
 The brave, the hero, for his joy.
- 10 Here is the Soma juice expressed : O Vasu, drink
 till thou art full :
 Undaunted God, we give it thee !

DECADE IV.

Indra.

- SŪRYA, thou mountest up to meet the hero famous
 for his wealth,
 Who hurls the bolt and works for man.

6 R̥gveda X. 153. 2. Ascribed to Indra's Mothers, the Consorts of the Gods.

*7 R̥gveda VIII. 14. 5. Ascribed to Goshūktin and Aṣvasūktin.

8 R̥gveda VIII. 14. 1.

9 R̥gveda VIII. 2. 25. Ascribed to Medhātithi and Priyamedhas, or to the former alone

10 R̥gveda VIII. 2. 1. *O Vasu*, or, O bright, or good Lord. 'Possessor of wealth.'—Stevenson.

The metre is Gāyatri.

1 R̥gveda VIII. 82. 1. Ascribed to Sukaksha. *Sūrya*: the Sun or its deity. *The hero*: Indra, the God who reigns over the intermediate region or atmosphere, the favourite national deity of the Aryan Indians in the Vedic age.

- 2 Whatever, Vritra-slayer! thou, Sūrya, hast risen
upon to-day,
That, Indra, all is in thy power.
- 3 That Indra is our youthful friend, who with his
trusty guidance led
Turvaṣa, Yadu from afar.
- 4 O Indra, let not ill designs surround us in the sun-
beams' light:
This may we gain with thee for friend!
- 5 Indra, bring wealth that gives delight, the victor's
ever-conquering wealth,
Most excellent, to be our aid!
- 6 In mighty battle we invoke Indra, Indra in lesser fight,
The friend who bends his bolt at fiends.
- 7 In battle of a thousand arms Indra drank Kadrū's,
Soma juice:
There he displayed his manly might.

2 R̥gveda VIII. 82. 4. *Vritra-slayer*: or slayer of 'our enemies, the Sun-god being associated with Indra in his victories over the foes of the Āryans.

3 R̥gveda VI. 45. 1. Ascribed to Samyu, but in Sāyana's Commentary on the Sāmaveda, to Bharadvāja. *Youthful*: ever young and powerful. *Turvaṣa, Yadu*: frequently mentioned together in the R̥gveda as eponyms of two of the five Āryan tribes. Some expedition against a distant king appears to be referred to.

4 R̥gveda VIII. 81. 31. Ascribed to Srutakaksha or Sukaksha. *In the sunbeams' light*: as Indra stands in the closest relationship to the Sun.—Ludwig.

5 R̥gveda I. 8. 1. Ascribed to Madhuchchhandas.

6 R̥gveda I. 7. 5. Ascribed to Madhuchchhandas. *At fiends*: at Vritras the demons of drought, or in general at the enemies of the Āryans.

7 R̥gveda VIII. 45. 26. The Rishi is Triśoka. *In battle of a thousand arms*: according to Sāyana, 'in the sacrifice conducted by a thousand performers.' 'In the full assembly.'—Stevenson. *Kadrū's Soma juice*: the meaning is somewhat uncertain. Kadrū was celebrated in later times as a daughter of Daksha and mother of the Nāgas or serpent race. Sāyana in his Commentary on the R̥gveda stanza explains *kadrūvaḥ* by, of a Rishi named Kadrū. The St. Petersburg Lexicon takes it to mean, from a *kadru* or Soma vessel.

- 8 Faithful to thee, we sing aloud, heroic Indra, songs
to thee :
Mark, O good Lord, this act of ours !
- 9 Hitherward ! they who light the flame and straight-
way trim the sacred grass,
Whose friend is Indra ever young.
- 10 Drive all our enemies away, smite down the foes
who press around,
And bring the wealth for which we long !

DECADE V.

Indra and others.

- I HEAR, as though 'twere close at hand, the cracking
of the whips they hold :
They gather splendour on their way.
- 2 Indra, these friends of ours, supplied with Soma,
wait and look to thee
As men with fodder to the herd.
- 3 Before his hot displeasure all the peoples, all the
men bow down,
As rivers bow them to the sea.
- 4 We choose unto ourselves that high protection of
the mighty Gods,
That it may help and succour us.

8 R̥igveda VII. 31. 4. Ascribed to Vasishṭha.

9 R̥igveda VIII. 45. 1. Ascribed to Triṣoka.

10 R̥igveda VIII. 45. 40.

The metre is Gâyatri.

1 R̥igveda I. 37. 3. Ascribed to Kanva. The Maruts are the deities
of the stanza. *The whips* : with which the Storm-gods lash the earth.

2 R̥igveda VII. 45. 16. Ascribed to Triṣoka. Indra is the deity
of this and of the following stanza.

3 R̥igveda VIII. 6. 4. Ascribed to Vatsa.

4 R̥igveda VIII. 72. 1. Ascribed to Kusidin. The deities are the
Viṣvedevâh, the All-gods or Universal Gods.

- 5 O Brahmanaspati, make thou Kakshivân Ausija a
loud
Chanter of flowing Soma juice!
- 6 Much honoured with libations may the Vṛitra-slayer
watch for us :
May Śakra listen to our prayer!
- 7 Send us this day, God Savitar, prosperity with
progeny :
Drive thou the evil dream away !
- 8 Where is that ever-youthful Steer, strong-necked
and never yet bent down ?
What Brahman ministers to him ?
- 9 There where the mountains downward slope, there
at the meeting of the streams
The Sage was manifest by song. 90813

5 Rîgveda I. 18. 1. Ascribed to Medhâtithi. The deity is Brahmanaspati. The Rîgveda reading is *somânam* instead of *somânam* :—‘O Brahmanaspati, make thou the Soma-presser loud of voice, Even Kakshivân Ausija.’ *Kakshivân*, called Ausija or son of Usij, was a renowned Rishi of the family of Pajra, and the Seer of several hymns of the Rîgveda. The reading of the text is difficult, and the exact interpretation is uncertain. —‘O (lord of food) Brahmanaspati, do thou for me, the chanter of the moon-plant banquet, as thou didst for Kakshivân, the son of Usija.’ Stevenson.

6 Rîgveda VIII. 82. 18. Ascribed to Sukaksha. The deity is Indra. *Śakra* : the mighty ; a common name of Indra.

7 Rîgveda V. 82. 4. Ascribed to Śyāvâsya, or, according to Sâyana’s Commentary on the Samaveda, to Sukaksha. The deity is Savitar, the Sun, the vivifier or generator of all natural productions.

8 Rîgveda VIII. 53. 7. Ascribed to Pragâtha. The deity is Indra. *Brahman* : praying priest ; one of the four principal priests at a sacrifice.

9 Rîgveda VIII. 6. 28. Ascribed to Vatsa. The deity is Indra. *The Sage* : the wise Indra. ‘Sâyana’s conclusion of the purport of the verse is that men ought to sacrifice in those places where Indra is said to be manifested.’—Wilson.

- 10 Praise Indra whom our songs must laud, sole sovran
of mankind, the chief
Most liberal who controlleth men !

CHAPTER II.

DECADE I. Indra and others.

- INDRA whose jaws are strong hath drunk of worship-
ping Sudaksha's draught,
The Soma juice with barley brew.
- 2 O Lord of ample wealth, these songs of praise have
called aloud to thee,
Like milch-kine lowing to their calves !
- 3 Then straight they recognized the mystic name of
the creative Steer,
There in the mansion of the Moon.
- 4 When Indra, strongest hero, brought the streams,
the mighty waters down,
Pūshan was standing by his side.

10 R̥gveda VIII. 16. 1. Ascribed to Irimbīthi. The deity is Indra.

The metre is Gāyatri.

1 R̥gveda VIII. 81. 4. Ascribed to Śrutakaksha or Sukaksha. The deity is Indra. *Whose jaws are strong: śiprī: 'Der schone,' 'The beautiful.'*—Benfey.—'Whose features have a divine gracefulness.'—Stevenson.

2 R̥gveda VI. 45. 25. Ascribed to Śanyu in the R̥gveda Index, but to Medhātithi in Sāyaṇa's Commentary on the Sāmaveda. The deity is Indra.

3 R̥gveda I. 84. 15. Ascribed to Gotama or Gautama. The deity is Indra. *The mystic name of the creative Steer* appears to be a forced expression for the Sun. The purport of the verse may be that when, after the periodical rains, the bright moonlight nights came, men recognized the fact that the light was borrowed from the Sun.

4 R̥gveda VI. 57. 4. Ascribed to Bharadvāja. The deities are Indra and Pūshan.

- 5 The Cow, the streaming mother of the liberal Maruts,
pours her milk,
Harnessed to draw their chariots on.
- 6 Come, Lord of rapturous joys, to our libation with
thy bay steeds, come
With bay steeds to the flowing juice !
- 7 Presented strengthening gifts have sent Indra away
at sacrifice,
With might, unto the cleansing bath.
- 8 I from my Father have received deep knowledge of
eternal Law :
I was born like unto the Sun.
- 9 With Indra splendid feasts be ours, rich in all
strengthening things, wherewith,
Wealthy in food, we may rejoice !
- 10 Soma and Pūshan, kind to him who travels to the
Gods, provide
Dwellings all happy and secure.

5 R̥gveda VIII. 83. 1. Ascribed to Vindu or Pūṭadakṣa. The deities are the Maruts. *The Cow*. Pṛiṣṇi, said by Sāyana to mean 'the many-coloured earth,' but more probably, as Prof. Roth explains, a personification of the speckled clouds.

6 R̥gveda VIII. 82. 31. Ascribed to Śukakṣa. The deity is Indra. *Rapturous joys*: the exhilaration produced by drinking Soma juice.

7 R̥gveda VIII. 82. 23. *The cleansing bath*: the *avabhṛitha*, here, apparently, the bath or vessel in which the stalks of the Soma plant were rinsed and purified.

8 R̥gveda VIII. 6. 10. Ascribed to Vatsa. *My Father*: Indra, the protector, of the truth or of the Right, according to Sāyana.

9 R̥gveda I. 30. 13. Ascribed to Śunahṣepa.

10 This stanza ascribed to Śunahṣepa or to Vāmadeva, is not found in the R̥gveda, which contains only one Hymn (II. 40.) addressed to Soma and Pūshan conjointly.

DECADE II.

Indra.

- INVITE ye Indra with a song to drink your draught
 of Soma juice,
 All-conquering Satakratu, most munificent of all who
 live!
- 2 Sing ye a song, to make him glad, to Indra, Lord of
 tawny steeds,
 The Soma-drinker, O my friends!
- 3 This, even this, O Indra, we implore: as thy de-
 voted friends,
 The Kanvas praise thee with their hymns!
- 4 For Indra, lover of carouse, loud be our songs
 about the juice:
 Let poets sing the song of praise.
- 5 Here, Indra, is thy Soma draught, made pure upon
 the sacred grass:
 Run hither, come and drink thereof!
- 6 As a good cow to him who milks, we call the doer
 of good deeds
 To our assistance day by day.
- 7 Hero, the Soma being shed, I pour the juice for
 thee to drink:
 Sate thee and finish thy carouse!
- 8 The Soma, Indra, which is shed in saucers and in
 cups for thee,
 Drink thou, for thou art lord thereof!

The metre is Anushtub, consisting of four octosyllabic Pādas, in stanza 1, and Gāyatri in the rest.

1 Rīgveda VIII. 81. 1. Ascribed to Śrutakaksha or Sukaksha.

2 Rīgveda VII. 31. 1. Ascribed to Vasishtha.

3 Rīgveda VIII. 2. 16. Ascribed to Medhātithi of the family of Kanva. Kanvas: members of the same family as the Rishi of the original hymn.

4 Rīgveda VIII. 81. 19.

5 Rīgveda VIII. 17. 11. Ascribed to Irimbīthi or Irimiṭhi.

6 Rīgveda I. 4. 1. Ascribed to Madhuchhandas.

7 Rīgveda VIII. 45. 22. Ascribed to Triṣoka.

8 Rīgveda VIII. 71. 7. Ascribed to Kusidin.

- 9 In every need, in every fray we call, as friends, to
succour us
Indra, the mightiest of all.
10 O come ye hither, sit ye down : to Indra sing ye
forth your song,
Companions, bringing hymns of praise !

DECADE III.

Indra.

- So, Lord of affluent gifts, this juice hath been ex-
pressed for thee with strength :
Drink of it, thou who lovest song !
2 Great is our Indra from of old ; greatness be his,
the Thunderer !
Wide as the heaven extends his might.
3 Indra, as one with mighty arm, gather for us with
thy right hand
Manifold and nutritious spoil !
4 Praise, even as he is known, with song Indra the
guardian of the kine,
The Son of Truth, Lord of the brave.
5 With what help will he come to us, wonderful, ever-
waxing friend ?
With what most mighty company ?
6 Thou speedest down to succour us this ever-conquer-
ing God of yours,
Him who is drawn to all our songs.

9 R̥gveda I. 30. 7. Ascribed to Śunaṣṣepa.

10 R̥gveda I. 5. 1. Ascribed to Madhuchchandas.

The metre is Gāyatri.

1 R̥gveda III. 51. 10. Ascribed to Viśvāmitra.

2 R̥gveda I. 8. 5. Ascribed to Madhuchchandas. The R̥gveda
has *paraścha nu* instead of *puraścha nō* :—‘Mighty is Indra, yea,
supreme.’

3 R̥gveda VIII. 70. 1. Ascribed to Kusidin.

4 R̥gveda VIII. 58. 4. Ascribed to Priyamedha.

5 R̥gveda IV. 31. 1. Ascribed to Vāmadeva.

6 R̥gveda VIII. 81. 7. Ascribed to Śrutakaksha or Sukaksha.

- 7 To the assembly's wondrous Lord, the lovely friend
of Indra, I
Had prayed for wisdom and success.
8 May all thy paths beneath the sky whereby thou
speddest Vyaṣva on,
Yea, let all spaces hear our voice!
9 Bring to us all things excellent, O Śatakratu, food
and strength,
For, Indra, thou art kind to us!
10 Here is the Soma ready pressed: of this the Maruts,
yea, of this
Self-luminous the Aṣvins drink.

DECADE IV.

Indra and others.

TOSSING about, the active ones came nigh to Indra at
his birth,
Winning themselves heroic might.

According to Sâyana's Commentary on the Rîgveda this stanza is addressed by the *yajamāna* or institutor of the sacrifice to the *stotar* or praising-priest, and he gives an imperative sense to the indicative, 'Thou speedest.'

7 Rîgveda I. 18. 6. Ascribed to Medhâtithi. *The assembly's wondrous Lord*: Sadasaspati, the master or protector of the assembly of priests and worshippers, is a title of Agni who is the deity of the stanza.

8 Not found in the Rîgveda. Ascribed to Vāmadeva. *Vyaṣva*: a famous Rîshi.

9 Rîgveda VIII. 82. 28. Ascribed to Sukakṣa.

10 Rîgveda VIII. 83. 4. Ascribed to Vîndu, or Pûṭadakṣa, or Sukakṣa. *Self-luminous*: 'the royal beverage.'—Stevenson. *Aṣvins*: two deities, the earliest bringers of light in the morning sky. See Rîgveda, General Index.

The metre is Gâyatri.

1 Rîgveda X. 153. 1. Ascribed to Indra's Mothers, the Consorts of the Gods. *The active ones*: the Water-goddesses, or the Consorts of the Gods may be meant.

- 2 Never, O Gods, do we offend, nor are we ever obstinate :
We walk as holy texts command.
- 3 Evening is come : sing loudly thou Atharvan's nobly singing son :
Give praise to Savitar the God !
- 4 Now Morning with her earliest light shines forth,
dear daughter of the Sky :
High, Aṣvins, I extol your praise.
- 5 Armed with the bones of dead Dadhyach, Indra with unresisted might
The nine-and-ninety Vṛitras slew.
- 6 Come, Indra, and delight thee with the juice at all our Soma feasts,
Protector, mighty in thy strength !
- 7 O thou who slayest Vṛitras. come, O Indra, hither to our side,¹
Mighty one, with thy mighty aids !
- 8 That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.
- 9 This is thine own. Thou drawest near, as turns a pigeon to his mate :
Thou carest, too, for this our prayer.

2 R̥igveda X. 134. 7. Ascribed to Godhâ.

3 Not found in the R̥igveda. Ascribed to Vâmadeva.

4 R̥igveda I. 46. 1. Ascribed to Praskanya. *Morning* : Ushas or Dawn personified.

5 R̥igveda I. 84. 13. Ascribed to Gotama. *Dadhyach* : a Rishi, son of Atharvan. With his bones converted into a thunderbolt Indra is said to have slain the host of Vṛitras or demons who withheld the rain. See R̥igveda, General Index.

6 R̥igveda I. 9. 1. Ascribed to Madhuchandhas.

7 R̥igveda IV. 32. 1. Ascribed to Vâmadeva.

8 R̥igveda VIII. 6. 5. Ascribed to Vatsa.

9 R̥igveda I. 30. 4. Ascribed to Sunahsepa. *This is thine own* : this libation of Soma juice is for thee. *Our prayer* : without which the libation would not be acceptable.

- 10 May Vāta breathe his balm on us, healthful, delightful to our heart :
 May he prolong our days of life !

DECADE V.

Indra and others.

- NE'ER is he injured whom the Gods Varuṇa, Mitra, Aryaman,
 The excellently wise, protect.
 2 According to our wish for kine, for steeds and chariots, as of old,
 Be gracious to our wealthy chiefs !
 3 Indra, these spotted cows yield thee their butter and the milky draught,
 Aiders, thereby, of sacrifice.
 4 That thou, much-lauded ! many-named ! mayst, with this thought that longs for milk,
 Come to each Soma sacrifice.
 5 May bright Sarasvatī, endowed with plenteous wealth and spoil, enriched
 With prayer, desire the sacrifice.

10 R̥gveda X. 186. 1. Ascribed to Ula Vātāyana. *Vāta*: the Wind and its deity.

The metre is Gāyatrī. Varuṇa, Mitra, Aryaman are the deities of stanzas 1 and 8, Sarasvatī is the deity of 5, and Indra of the rest.

1 R̥gveda I. 41. 1. Ascribed to Kanva.

2 R̥gveda VIII. 46. 10. Ascribed to Vaṣa, or Vatsa. *To our wealthy chiefs: m.thonām*: the R̥gveda has *māhāmaha*:—‘greatest of the great !’

3 R̥gveda VIII. 6. 19. Ascribed to Vatsa.

4 R̥gveda VIII. 87. 17. Ascribed to Sukaksha.

5 R̥gveda I. 3. 10. Ascribed to Madhuchehhandas. *Sarasvatī*: a sacred river and a deity identified in later times with Vāk the Goddess of Speech. See R̥gveda, Vol. I. pp. 6, 7. *Endowed with plenteous wealth: vājintvati*: according to Sāyana, ‘rich in food or sacrifices according to others, ‘possessed of, or rich in, swift horses or mares.’

- 2 Never, O Gods, do we offend, nor are we ever obstinate :
We walk as holy texts command.
- 3 Evening is come : sing loudly thou Atharvan's nobly singing son :
Give praise to Savitar the God !
- 4 Now Morning with her earliest light shines forth,
dear daughter of the Sky :
High, Aṣvins, I extol your praise.
- 5 Armed with the bones of dead Dadhyach, Indra with unresisted might
The nine-and-ninety Vṛitras slew.
- 6 Come, Indra, and delight thee with the juice at all our Soma feasts,
Protector, mighty in thy strength !
- 7 O thou' who slayest Vṛitras. come, O Indra, hither to our side,^a
Mighty one, with thy mighty aids !
- 8 That might of his shone brightly forth when Indra brought together, like
A skin, the worlds of heaven and earth.
- 9 This is thine own. Thou drawest near, as turns a pigeon to his mate :
Thou carest, too, for this our prayer.

2 R̥gveda X. 134. 7. Ascribed to Godhā.

3 Not found in the R̥gveda. Ascribed to Vāmadeva.

4 R̥gveda I. 46. 1. Ascribed to Praskanya. *Morning* : Ushas or Dawn personified.

5 R̥gveda I. 84. 13. Ascribed to Gotama. *Dadhyach* : a Rishi, son of Atharvan. With his bones converted into a thunderbolt Indra is said to have slain the host of Vṛitras or demons who withheld the rain. See R̥gveda, General Index.

6 R̥gveda I. 9. 1. Ascribed to Madhuśichhandas.

7 R̥gveda IV. 32. 1. Ascribed to Vāmadeva.

8 R̥gveda VIII. 6. 5. Ascribed to Vatsa.

9 R̥gveda I. 30. 4. Ascribed to Śunahsepa. *This is thine own* : this libation of Soma juice is for thee. *Our prayer* : without which the libation would not be acceptable.

- 10 May Vāta breathe his balm on us, healthful, delightful to our heart :
 May he prolong our days of life !

DECADE V.

Indra and others.

- NE’ER is he injured whom the Gods Varuṇa, Mitra, Aryaman,
 The excellently wise, protect.
 2 According to our wish for kine, for steeds and chariots, as of old,
 Be gracious to our wealthy chiefs !
 3 Indra, these spotted cows yield thee their butter and the milky draught,
 Aiders, thereby, of sacrifice.
 4 That thou, much-lauded ! many-named ! nayst, with this thought that longs for milk,
 Come to each Soma sacrifice.
 5 May bright Sarasvatī, endowed with plenteous wealth and spoil, enriched
 With prayer, desire the sacrifice.

10 R̥gveda X. 186. 1. Ascribed to Ula Vātāyana. *Vāta*: the Wind and its deity.

The metre is Gāyatrī. Vāruṇa, Mitra, Aryaman are the deities of stanzas 1 and 8, Sarasvatī is the deity of 5, and Indra of the rest.

1 R̥gveda I. 41. 1. Ascribed to Kaṇva.

2 R̥gveda VIII. 46. 10. Ascribed to Vaśa, or Vatsa. *To our wealthy chiefs*: *mahonām*: the R̥gveda has *mahāmaha*:—‘greatest of the great !’

3 R̥gveda VIII. 6. 19. Ascribed to Vatsa.

4 R̥gveda VIII. 87. 17. Ascribed to Sukaksha.

5 R̥gveda I. 3. 10. Ascribed to Madhuchchhandas. *Sarasvatī*: a sacred river and a deity identified in later times with Vāk the Goddess of Speech. See R̥gveda, Vol. I. pp. 6, 7. *Endowed with plenteous wealth*: *vājīnavatī*: according to Sāyana, ‘rich in food or sacrifices according to others, ‘possessed of, or rich in, swift horses or mares.’

- 6 Who 'mid the Nahusha tribes shall sate this Indra
with his Soma juice ?
He shall bring precious things to us.
- 7 Come, we have pressed the juice for thee ; O Indra,
drink this Soma here :
Sit thou on this my sacred grass !
- 8 Great, unassailable must be the heavenly favour of
the Three,
Varuṇa, Mitra, Aryaman.
- 9 We, Indra, Lord of ample wealth, our guide, depend
on one like thee,
Thou driver of the tawny steeds !

6 Not found in the R̥gveda. Ascribed to Vāmadeva. *Nahusha* tribes : people apparently distinct from the five great Aryan tribes, and dwellers on or near the Indus. Indra, says the Rishi, cares not for the offerings of the alien Nahushas, but will reward his own Aryan worshippers.

7 R̥gveda VIII. 17. 1. Ascribed to Irimbīthi.

8 R̥gveda X. 185. 1. Ascribed to Satyadhriti.

9 R̥gveda VIII. 46. 1. Ascribed to Vasa, or Vatsa.

BOOK III.

CHAPTER I.

DECADE I.

Indra.

- LET Soma juices make thee glad! Display thy
bounty, Thunderer :
Drive off the enemies of prayer!
- 2 Drink our libation, Lord of hymns! with streams of
meath thou art bedewed :
Yea, Indra, glory is thy gift.
- 3 Indra hath ever thought of you and tended you with
care. The God,
Heroic Indra, is not checked.
- 4 Let the drops pass within thee as the rivers flow
into the sea :
O Indra, naught excelleth thee!
- 5 Indra the singers with high praise, Indra reciters
with their lauds,
Indra the choirs have glorified.

The metre is Gâyatri. Pûshan is associated with Indra as a deity of stanza 9.

1 Rîgveda VIII. 53. 1. Ascribed to Praġâtha. The Rîgveda has *stomâh*, hymns, instead of *somâh*.

2 Rîgveda III. 40. 6. Ascribed to Vişvâmitra.

3 Not found in the Rîgveda. Ascribed to Vâmadeva.

4 Rîgveda VIII. 81. 22. Ascribed to Şrutakaksha or Sukaksha.

5 Rîgveda I. 7. 1. Ascribed to Madhuchchhandas. *Singers*: of the Sâmaaveda, according to Sâyana. *Reciters*: of verses of the Rîgveda. *Choirs*: referring, perhaps, both to singers and reciters.

- 6 May Indra give, to aid us, wealth handy that rules
the skilful ones :
Yea, may the Strong give potent wealth !
- 7 Verily Indra, conquering all, drives even mighty
fear away,
For firm is he and swift to act.
- 8 These songs with every draught we pour come, lover
of the song, to thee
As milch-kine hasten to their calves.
- 9 Indra and Pūshan will we call for friendship and
prosperity,
And for the winning of the spoil.
- 10 O Indra, Vṛitra-slayer, naught is better, mightier
than thou :
Verily there is none like thee !

DECADE II.

Indra.

HIM have I magnified, our Lord in common, guardian
of your folk,
Discloser of great wealth in kine.

6 R̥igveda VIII. 82. 34. * Ascribed to Sukaksha. *Handy*: *ṛibhum*.
That rules the skilful ones: *ṛibhukshaṇam*. *The Strong*: *vāji*. These
words are used as plays upon the names of two of the three deified
mortals who are collectively called *Ṛibhus*, or, as Professor Grassmann
says, the verse may originally have been taken from a hymn addressed
to the *Ṛibhus*, the eldest of whom was *Ṛibhukshan* and the youngest
Vāja. Professor Wilson, following Śāyana, translates the verse in the
R̥igveda differently:—‘May Indra bring to us the bounteous *Ṛibhu*
Ṛibhukshaṇa to partake of our sacrificial viands; may he, the mighty,
bring the mighty (*Vāja*).’

7 R̥igveda II. 41. 10. Ascribed to Gṛitsamada.

8 R̥igveda VI. 45. 28. Ascribed to Śāmyu.

9 R̥igveda VI. 57. 1. Ascribed to Bharadvāja.

10 R̥igveda IV. 30. 1. Ascribed to Vāmadeva. ‘None is better,
mightier.’

The metre is Gāyatrī.

1 R̥igveda VIII. 45. 28. The R̥ishi is Triṣoka according to the
R̥igveda Index, but Virūpa according to Śāyana’s Commentary.

- 2 Songs have outpoured themselves to thee, Indra,
the strong, the guardian Lord,
And with one will have risen to thee !
- 3 Good guidance hath the mortal man whom Arya-
man, the Marut host,
And Mitras, void of guile, protect.
- 4 Bring us the wealth for which we long, O Indra,
that which is concealed
In strong firm place precipitous.
- 5 Him your best Vṛitra-slayer, him the famous cham-
pion of mankind
I urge to great munificence.
- 6 Indra, may we adorn thy fame, fame of one like
thee, hero ! deck,
Śakra ! thy fame at highest feast !
- 7 Indra, accept at break of day our Soma mixt with
roasted corn,
With groats, with cake, with eulogies !
- 8 With waters' foam thou torest off, Indra, the head
of Namuchi,
When thou o'ercamest all the foes.

2 R̥gveda I. 9. 4. Ascribed to Madhuchchandas. *With one will :* *ajoshā*. The R̥gveda has *ajoshā* 'unsatisfied.'

3 R̥gveda VIII. 46. 4. Ascribed to Vasa, but to Vatsa by Sāyana's Commentary. *Mitras* : meaning, in the plural, Mitra, Varuṇa, and Āryaman. The R̥gveda has *mitraḥ* in the singular.

4 R̥gveda VIII. 45. 41. Ascribed to Trīṣoka. *In strong firm place precipitous* : 'Whether in some strong chest or in some hill or well.'—Stevenson.

5 R̥gveda VIII. 82. 16. Ascribed to Sukaksha.

6 This stanza is not found in the R̥gveda. Ascribed to Vāmadeva. *At highest feast* : the meaning of *paremanī* is uncertain. 'In our most solemn sacrifice.'—Stevenson.

7 R̥gveda III. 52. 1. Ascribed to Viśvāmitra. *Mixt with roasted corn, etc* : 'Accompanied with rice, curds, sweet cakes, and praises.'—Stevenson.

8 R̥gveda VIII. 14. 13. Ascribed to Goshūktin and Aśvasūktin.

- 9 Thine are these Soma juices, thine, Indra, those still
to be expressed :
Enjoy them, Lord of princely wealth !
- 10 For thee, O Indra, Lord of light, Somas are pressed
and grass is strewn :
Be gracious to thy worshippers !

DECADE III.

Indra and others.

- WE, seeking strength, with Soma drops fill full your
Indra like a well,
Most liberal, Lord of boundless might.
- 2 O Indra, even from that place come unto us with
food that gives
A hundred, yea, a thousand powers !
- 3 The new-born Vṛitra-slayer asked his mother, as he
seized his shaft,
Who are the fierce and famous ones ?

With waters' foam : with a thunderbolt in the form of foam, according to a later legend. See Muir, *Original Sanskrit Texts*, Vol. V. p. 94. *Namuchi* : one of the numerous demons of drought conquered by Indra.

9 Not found in the R̥gveda. Ascribed to Vāmadeva.

10 R̥gveda VIII. 82. 25. Ascribed by the R̥gveda Index to Sukaksha, but by Sâyana's Commentary to Vāmadeva. The last Pâda in the R̥gveda differs :—'Bring Indra to his worshippers.'

The metre is Gâyatrî. Indra is the deity of stanzas 1—4. Varuṇa, Mitra, and Aryaman are the deities of 5 ; Varuṇa and Mitra of 7 ; the Maruts of 8. Ushas or Dawn is the deity of 6, and Viṣṇu of 9.

1 R̥gveda I. 30. 1. Ascribed to Ṣunaḥsepa. *Lord of boundless might* : *gatakratum* : 'performer of, or worshipped with, a hundred sacrifices,' according to Sâyana.

2 R̥gveda VIII. 81. 10. Ascribed to Śrutakaksha or Sukaksha. *Even from that place* : from heaven where thou dwellest.

3 R̥gveda VIII. 45. 4. Ascribed to Triṣoka. *The new-born Vṛitra-slayer* : as soon as he was born Indra showed his warlike disposition, and asked his mother the mighty Aditi what worthy opponents he should have.

- 4 Let us call him to aid whose hands stretch far, the
highly-lauded, who
Fulfils the work to favour us !
- 5 Mitra who knoweth leadeth us, and Varuṇa who
guideth straight,
And Aryaman in accord with Gods.
- 6 When, even as she were present here, red Dawn
hath shone from far away,
She spreadeth light on every side.
- 7 Varuṇa, Mitra, sapient pair, pour fatness on our
pastures, pour
Meath on the regions of the air !
- 8 And, at our sacrifices, these, sons, singers, have
enlarged their bounds,
So that the cows must walk kneec-deep.

4 R̥gveda VIII. 32. 10. Ascribed to Medhātithi. *Fulfils the work*: the R̥gveda has *sādhū* instead of *sādhak* :—‘worketh aright.’

5 R̥gveda I. 90. 1. Ascribed to Gotama by the R̥gveda Index, but to Śaunaka by Sāyaṇa’s Commentary.

6 R̥gveda VIII. 5. 1. Ascribed to Brahmātithi.

7 R̥gveda III. 62. 16. Ascribed to Viśvāmitra. *Fatness*: *ghṛitaiḥ*: clarified butter; that is, fertilizing rain. *Meath*: *madhvā*: or honey; that is, sweet refreshing dew.

8 R̥gveda I. 37. 10. Ascribed to Kaṇva by the R̥gveda Index, but to Hiraṇyastūpa by Sāyaṇa’s Commentary. *Sons, singers*: the sons of Pṛiṣṇi, the loud-voiced Maruts, the Storm-gods chaunting their thunder-psalm. The R̥gveda has *ajmesu* instead of *yajñeshu* :—‘in their racings have enlarged their bounds.’ The meaning in both Vedas appears to be that the Maruts spread themselves over the sky and caused so much rain to fall that the cows in the pastures were up to their knees in water. Sāyaṇa explains *vāṇā* and *abhijñu* in the second line differently, and Professor Ludwig’s interpretation is somewhat similar :—‘so dass brüllend sie [uns] ganz nahe kamen’; ‘so that bellowing they [the Maruts] came quite close [to us].’

- 9 Through all this world strode Vishnu : thrice his
foot he planted, and the whole
Was gathered in his footstep's dust.

DECADE IV.

Indra.

- PASS by the wrathful offerer ; speed the man who
pours libation, drink
The juice which he presents to thee !
2 What is the word addressed to him, God great and
excellently wise ?
For this is what exalteth him.
3 His wealth who hath no store of kine hath ne'er
found out recited laud,
Nor song of praises that is sung.
4 Lord of each thing that giveth strength, Indra de-
lighteth most in lauds,
Borne by bay steeds, libations' friend.

9 Rîgveda I. 22. 17. Ascribed to Medhâtithi. Vishnu's striding over the universe or the heavens in three steps is explained as denoting the threefold manifestation of light in the forms of fire, lightning, and the sun, or as designating the three daily stations of the Sun, in his rising, culminating, and setting. *The whole was gathered in his footstep's dust* : this is the meaning according to Sâyana. Vishnu was so mighty that the dust raised by his footstep enveloped the whole world, or the Earth was formed from the dust of his strides.

The metre is *Gâyatri*.

1 Rîgveda VIII. 32. 21. Ascribed to Medhâtithi. In the Rîgveda three words of the stanza are different : — 'Pass him who pours libations out in angry mood or after sin : Here drink the juice we offer thee.'

2 Not found in the Rîgveda. Ascribed to Vâmadeva.

3 Rîgveda VIII. 2. 14. Ascribed to Medhâtithi. The Rîgveda has *agor arir* instead of *nâgo rayir* : — 'Foe of the man who pours no milk he heedeth not etc.' The meaning of both texts is that Indra will not accept worship without oblation. *His wealth who hath no store of kine* is a periphrasis for, the poor man who is unable to offer libations of milk.

4 Not found in the Rîgveda. Ascribed to Vâmadeva.

- 5 With wealth to our libation come, be not thou angry
with us, like
A great man with a youthful bride.
- 6 When, Vasu, wilt thou love the laud? Now let the
channel bring the stream.
The juice is ready to ferment.
- 7 After the Seasons, Indra, drink the Soma from the
Brāhman's gift:
Thy friendship is invincible!
- 8 O Indra, lover of the song, we are the singers of thy
praise:
O Soma-drinker, quicken us!

5 R̥gveda VIII. 2. 19. Ascribed to Medhātithi. There is a slight variation in the R̥gveda:—'Come to us rapidly with wealth.' A *great man*: the exact meaning of *mahān*, great, is uncertain. In his Commentary on the R̥gveda Sāyana explains it by *guṇairadikaḥ*, eminent on account of his good qualities. 'Be not bashful, like the ardent husband of a new bride.'—Wilson. 'Like a rich man, newly married.'—Grassmann. 'Do not get angry with us, (but bear with us,) as an elderly man does with a young wife.'—Stevenson. 'Wie ein erhabener Bräutigam,' like a noble bridegroom.—Benfey.

6 R̥gveda X. 105. 1. Ascribed to Sumitra. *Vasu*: or, good lord. Indra. *Let the channel bring the stream*: to the Soma juice which has stood long enough for fermentation.—Ludwig. The phraseology is very obscure, and Sāyana in his Commentary on the R̥gveda gives a totally different explanation:—'When will he, (like) a dam, obstruct and let loose the long-protracted libation for the sake of wind-driven (rain)?'—Wilson.

7 R̥gveda I. 15. 5. Ascribed to Medhātithi. *After the Seasons*: or the R̥tū, the deified seasons of the year. 'Throughout all the seasons.'—Stevenson. *From the Brāhman's gift*: the Brāhman here is said to be the Brāhmanāchchhanṣī, one of the sixteen priests employed at sacrifices; and perhaps his office may have been to hold some ladle or vase in which the offering was presented.

8 R̥gveda VIII. 32. 7. Ascribed to Medhātithi.

- 9 O Indra, in each fight and fray give to our bodies
manly strength :
Strong Lord, grant ever-conquering might !
- 10 For so thou art the brave man's friend ; a hero, too,
art thou, and strong :
So may thine heart be won to us !

DECADE V.

Indra.

- LIKE kine un milked we call aloud, hero, to thee, and
sing thy praise,
Looker on heavenly light, Lord of this moving
world, Lord, Indra, of what moveth not !
- 2 That we may win us wealth and power we poets,
verily, call on thee :
In war men call on thee, Indra, the hero's Lord,
in the steed's race-course call on thee.
- 3 To you will I sing Indra's praise who gives good
gifts as well we know ;
The praise of Maghavan who, rich in treasure, aids
his singers with wealth thousandfold.
- 4 As cows low to their calves in stalls, so with our
songs we glorify
This Indra, even your wondrous God who checks
attack, who takes delight in precious juice.

9 Not found in the *Rigveda*. Ascribed to Vâmadeva.

10 *Rigveda* VIII. 81. 28. Ascribed to Śrutakaksha or Sukaksha.

The metre is Brihati. The Maruts are the deities of stanza 9.

1 *Rigveda* VII. 32. 22. Ascribed to Vāsishtā.

2 *Rigveda* VI. 46. 1. Ascribed to Śamyu.

3 *Rigveda* Vālakhilya 1. 1. Ascribed to Praskanya by the *Rigveda* Index, but to Vâmadeva by Sâyana's Commentary. *Maghavan*: the rich and liberal one ; a common name of Indra.

4 *Rigveda* VIII. 77. 1. Ascribed to Nodhas or Naudhas.

- 5 Loud singing at the sacred rite where Soma flows
 we priests invoke
 With haste, that he may help, as the bard's cher-
 isher, Indra who findeth wealth for you.
- 6 With Plenty for his true ally the active man will
 gain the spoil.
 Your Indra, much-invoked, I bend with song, as
 bends a wright his wheel of solid wood.
- 7 Drink, Indra, of the savoury juice, and cheer thee
 with our milky draught!
 Be, for our weal, our friend and sharer of the feast,
 and let thy wisdom guard us well!
- 8 For thou—come to the worshipper!—wilt find great
 wealth to make us rich.
 Fill thyself full, O Maghavan, for gain of kine, full,
 Indra, for the gain of steeds!
- 9 Vasishṭha will not overlook the lowliest one among
 you all.
 Beside our Soma juice effused to-day let all the
 Maruts drink with eager haste!
- 10 Glorify naught besides, O friends; so shall no sor-
 row trouble you!
 Praise only mighty Indra when the juice is shed,
 and say your lauds repeatedly!

5 Ṛigveda VIII. 55. 1. Ascribed to Kali, or, according to Sāyaṇa's Commentary, Kāleya. *We priests invoke*; the construction is difficult. I follow Professor Ludwig in taking *have*, an infinitive, as equivalent to the first person plural.

6 Ṛigveda VII. 32. 20. Ascribed to Vasishṭha. *Plenty*; the deity Purandhi.

7 Ṛigveda VIII. 3. 1. Ascribed to Medhyātithi, or Medhātithi.

8 Ṛigveda VIII. 50. 7. Ascribed to Bharga.

9 Ṛigveda VII. 59. 3. Ascribed to Vasishṭha. The Ṛigveda has:—
 'O Maruts, drink all of you.'

10 Ṛigveda VIII. 1. 1. Ascribed to Pragātha.

CHAPTER II.

DECADE I.

Indra.

No one by deed attains to him who works and
strengthens evermore :

No, not by sacrifice, to Indra praised of all, resistless,
daring, bold in might.

2 Hewithout ligature, before making incision in the neck,
Closed up the wound again, most wealthy Maghavan,
who healeth the dissevered parts.

3 A thousand and a hundred steeds are harnessed to
thy golden car :

Yoked by devotion, Indra, let the long-maned bays
bring thee to drink the Soma juice !

4 Come, hither, Indra, with bay steeds, joyous, with
tails like peacocks' plumes !

Let no men check thy course as fowlers stay the
bird : pass o'er them as o'er desert lands !

5 Thou as a God, O mightiest, verily blestest mortal man.
O Maghavan, there is no comforter but thou : Indra,
I speak my words to thee.

The metre is Brihati.

1 R̥igveda VIII. 59. 3. Ascribed to Puruṣanman.

2 R̥igveda VIII. 1. 12. Ascribed to Medhātithi and Medhyātithi
by the R̥igveda Index, but to Pragātha by Sāyaṇa's Commentary.
According to Stevenson and Benfey the meaning of the stanza is that
Indra repaired his *vajra* or thunderbolt which had been injured in his
combat with the demons. But the preceding verse in the R̥igveda
shows that the reference is to the healing of Indra's favourite Etaṣa
who had been wounded—how and why is uncertain—by Sūrya the
Sun-god.

3 R̥igveda VIII. 1. 24. Ascribed to the same R̥ishis as stanza 2.

4 R̥igveda III. 45. 1. Ascribed to Viṣvāmitra. Indra's *bay steeds*
with tails like peacocks' plumes are the tawny clouds whose skirts are
shot with purple and gold.

5 R̥igveda I. 84. 19. Ascribed to Gotama or Gautama.

- 6 O Indra, thou art far-renowned, impetuous Lord of power and might.
Alone, the never-conquered guardian of mankind, thou smitest down resistless foes.
- 7 Indra for worship of the Gods, Indra while sacrifice proceeds,
Indra, as warriors in the battle-shock, we call, Indra that we may win the spoil.
- 8 May these my songs of praise exalt thee, Lord, who hast abundant wealth !
Men skilled in holy hymns, pure, with the hues of fire, have sung them with their lauds to thee.
- 9 These songs of ours exceeding sweet, these hymns of praise ascend to thee,
Like ever-conquering chariots that display their strength, gain wealth and give unfailing help.
- 10 Even as the wild-bull, when he thirsts, goes to the desert's watery pool,
Come to us quickly both at morning and at eve, and with the Kanvas drink thy fill !

6 Rîgveda VIII. 79. 5. Ascribed to Nṛmedha and Purumedha, or, according to Sâyaṇa's Commentary, to the latter Rishi only. The Rîgveda has, besides other slight variations, 'with the guardian of mankind,' that is, with the thunderbolt with which he slays men's enemies, the demons of drought.

7 Rîgveda VIII. 3. 5. Ascribed to Medhyâtithi, or Medhâtithi.

8 Rîgveda VIII. 3. 3. *With the hues of fire*: or, radiant as Agni.

9 Rîgveda VIII. 3. 15.

10 Rîgveda VIII. 4. 3. Ascribed to Devâthi. *The wild-bull*: or Gaura (Bos Gaurus), a kind of buffalo. *Both at morning and at eve*: *âpitve.....prapitve*: the meaning of these two words in this place is somewhat uncertain. I have adopted Professor Grassmann's interpretation, but I do not consider it satisfactory. Professor Ludwig translates, 'ob in der Nähe, ob in der ferne,' 'be thou near or far away.' Besides the usual meaning *bandhutve*, in friendship, Sâyaṇa assigns to *âpitve* a different meaning *âpnakâle*, at the time of the banquet. The word *prapitve* is discussed by Professor Geldner in *Vedische Studien*, II. pp. 155—179.

DECADE II.

Indra and others.

INDRA, with all thy saving helps assist us, Lord of power and might!

For after thee we follow even as glorious bliss, thee, hero, finder-out of wealth.

2 O Indra, Lord of light, what joys thou broughtest from the Asuras,

Prosper therewith, O Maghavan, him who lauds that deed, and those whose grass is trimmed for thee!

3 To Aryaman and Mitra sing a reverent song, O pious one,

A pleasant hymn to Varuṇa who shelters us: sing ye a laud unto the Kings!

4 Men with their lauds are urging thee, Indra, to drink the Soma first.

The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.

The metre is Brihati.

1 Rigveda VIII. 50. 5. Ascribed to Bharga.

2 Rigveda VIII. 86. 1. Ascribed to Rebha. *Joys*: means of enjoyment; riches. *Asuras*: the word is here used in its later sense; superior demons; the constant enemies of the Gods.

3 Rigveda VIII. 90. 5. Ascribed to Janadagni. *Varuṇa*: the Encompasser, one of the oldest of the Vedic deities, commonly associated with Mitra and presiding over the night as Mitra over the day. *Who shelters us*: the Rigveda has *varūthyam* instead of *varūthye*: 'a pleasant hymn that shall protect.' *The Kings*: the three Ādityas, Varuṇa, Mitra, and Aryaman.

4 Rigveda VIII. 3. 7. The Rishi is Medhyātithi, or Medhātithi according to Sāyana's Commentary. *The Ribhus*: as deities connected with the seasons which are regulated by the Sun whom Indra has caused to shine. *The Rudras*: the Storm-gods, sons of Rudra.

5 Sing to your lofty Indra, sing, Maruts, a holy hymn of praise!

Let Satakratu, Vritra-slayer, slay the foe with hundred-knotted thunderbolt!

6 To Indra sing the lofty hymn, Maruts! that slays the Vritras best,

Whereby the holy ones created for the God the light divine that ever wakes.

7 O Indra, give us wisdom as a sire gives wisdom to his sons!

Guide us, O much-invoked, in this our way: may we still live and look upon the light!

8 O Indra, turn us not away: be present with us at our feast!

For thou art our protection, yea, thou art our kin: O Indra, turn us not away!

9 We compass thee like waters, we whose grass is trimmed and Soma pressed.

Here where the filter pours its stream, thy worshippers round thee, O Vritra-slayer, sit.

5 R̥gveda VIII. 78. 3. Ascribed in the R̥gveda Index to Nṛmedha and Purumedha, but in Sāyaṇa's Commentary to Purumedhas. *Maruts*: here and in stanza 6 meaning the singers of the hymn of praise. 'O etherial priests.'—Stevenson.

6 R̥gveda VIII. 78. 1. *The light divine*: the Sun, which the holy ones, the Viṣṇe Devāḥ, Viṣvedevas, or All-gods generated or created for Indra.

7 R̥gveda VII. 32. 26. Ascribed to Śakti.

8 R̥gveda VIII. 86. 7. Ascribed to Rebha.

9 R̥gveda VIII. 33. 1. Ascribed to Medhyātithi, or to Medhātithi, according to Sāyaṇa's Commentary. *Like waters*: the construction is difficult, and the force of the comparison is not obvious. 'As the waters do the continental shores.'—Stevenson. *The filter*: or woollen strainer, through which the Soma juice is run to purify it.

- 10 All strength and valour that is found, Indra, in
tribes of Nahushas,
And all the splendid fame that the Five Tribes
enjoy, bring, yea, all manly powers at once!

DECADE III.

Indra.

- YEA, verily thou art a Bull, our guardian, rushing
like a bull :
Thou, mighty one, art celebrated as a Bull, famed as
a Bull both near and far.
- 2 Whether, O Śakra, thou be far, or, Vṛitra-slayer,
near at hand,
Thence by heaven-reaching songs he who hath pressed
the juice invites thee with thy long-maned steeds.
- 3 In the wild raptures of the juice sing to your hero
with high laud, to him the wise,

10 R̥gveda VI. 16. 7. Ascribed to Śamyu. *Nahushas* : people, apparently distinct from the five Āryan tribes *par excellence*—the Turvaśas, Yañus, Anatas, Druhyus, and Pūrus—, and dwellers on or near the Sindhu or Indus. According to Sāyana, human beings in general are meant, and Professor Roth explains the word as men generally, but with the special sense of strangers, or neighbours. See Muir, *Original Sanskrit Texts*, Vol. I., pp. 179, 180.

The metre is Brihatī, the metre of stanza 3 being a longer variety called Pipilikamādhyā Brihatī.

1 R̥gveda VIII. 33. 10. Ascribed to Medhātithi, or according to Sāyana's Commentary, to Medhātithi. *A Bull* : *vṛishā* : or, strong and mighty. Some of the Vedic poets delight in the repetition of this word and its derivatives. *Our guardian* : the R̥gveda has *vṛitah* instead of *vṛitā* : 'whom none may stay.' *Rushing like a bull* : going like a bull whithersoever he will, according to Sāyana : 'the universal perambulator.'—Stevenson.

2 R̥gveda VIII. 86. 4. Ascribed to Rebha.

3 R̥gveda VIII. 46. 14. Ascribed to Vaga, or, according to Sāyana's Commentary, to Vatsa. *As the hymn alloweth it* : in accordance with the metre.

To Indra glorious in his name, the mighty one, even
as the hymn alloweth it!

4 O Indra, give us for our weal a triple refuge, triply
strong!

Bestow a dwelling-place on our rich lords and me,
and keep thy dart afar from these!

5 Turning, as 'twere, to meet the Sun enjoy from
Indra all good things!

When he who will be born is born with power we
look to treasures as our heritage.

6 The godless mortal gaineth not this food, O thou
whose life is long!

But one who yokes the bright-hued horses, *Etaṣas*;
then Indra yokes his tawny steeds.

7 Draw near unto our Indra who must be invoked in
every fight!

Come, thou most mighty Vṛitra-slayer, meet for
praise, come to libations and to hymns!

4 R̥gveda VI. 46. 9. Ascribed to Śamyu. *Our rich lords*: the
Maghavans, or wealthy institutors of sacrifices.

5 R̥gveda VIII. 88. 3. Ascribed to Nṛmedha or Nṛmedhas. The
stanza is difficult and obscure. Mahidhara's explanation is: 'The
gathering (rays) proceeding to the sun distribute all Indra's treasures
(to living beings, sc. as rain, corn, etc.); may we too by our power
leave those treasures as an inheritance to him who has been or will be
born.' See Professor Cowell's Note in Wilson's Translation of the
R̥gveda, V., 201. As I can make nothing of *jāto janimāni* of the
text I borrow the *jāte janamāne*, when he who will be born is born, of
the R̥gveda. Sāyana takes a somewhat similar liberty. Professor
Ludwig remarks that the reading of the Sāmaveda is almost impossible
to interpret.

6 R̥gveda VIII. 59. 7. Ascribed to Puruṣanman. *Thou whose
life is long*: Immortal Indra. *Etaṣas*: Sāyana explains the *etaṣo* of
text by *etaṣau*, the two horses of Indra, which would agree with the
etaṣa of the R̥gveda. He who yokes Indra's horses, means, he who by
prayer and sacrifice causes Indra to come to him.

7 R̥gveda VIII. 79. 1. Ascribed to Nṛmedha and Purumedha.
The R̥gveda has *havya Indra* instead of *havyam Indram, bhṛskatu*

- 8 Thine, Indra, is the lowest wealth, thou cherishest
the midmost wealth,
Thou ever rulest all the highest: in the fray for
cattle none resisteth thee.
- 9 Where art thou? Whither art thou gone? For many
a place attracts thy mind.
Haste, warrior, fort-destroyer, Lord of battle's din!
haste, holy songs have sounded forth!
- 10 Here, verily, yesterday we let the thunder-wielder
drink his fill.
Bring him the juice poured forth in sacrifice to-day.
Now range you by the glorious one!

DECADE IV.

Indra.

- HE who as sovran Lord of men moves with his
chariots unrestrained,
The Vritra-slayer, vanquisher of fighting hosts, pre-
ëminent, is praised in song.
- 2 Indra, give us security from that whereof we are
afraid!
Help us, O Maghavan, let thy favour aid us thus:
drive away foes and enemies!

instead of *bhāshata*, *Vritrahā* instead of *Vritrahan*, and *richishamah*
instead of *richishama*:—‘May Indra, who in every fight must be
invoked, be near to us. May the most mighty Vritra-slayer, meet for
praise, come to libations and to hymns.’

8 R̥gveda VII. 32. 16. Ascribed to Vasishtha. Indra is lord of
all treasures, in heaven, on earth, and under the earth.

9 R̥gveda VIII. 1. 7. Ascribed to Medhātithi and Medhyātithi,
but by Sāyana's Commentary to Pragātha.

10 R̥gveda VIII. 55. 7. Ascribed to Kali, the son of Pragātha.
In sacrifice: savane: The R̥gveda has *savanā*:—‘So in like manner,’

The metre is Brihatī.

R̥gveda VIII. 59. 1. Ascribed to Puruṇanman. *Preëminent*:
Benfey's text has *jyeshtham* which must be taken as meaning the best
or noblest thing. The R̥gveda reading is *jyeshtho*.

2 R̥gveda VIII. 50. 13. Ascribed to Bharga.

- 3 Strong pillar thou, Lord of the home! armour of
Soma-offerers!
The drop of Soma breaketh all the strongholds down,
and Indra is the Rishis' friend.
- 4 Verily, Sūrya, thou art great; truly, Âditya, thou
art great!
O most admired for greatness of thy majesty, God,
by thy greatness thou art great!
- 5 Indra! thy friend, when fair of form and rich in
chariots, steeds, and kine,
Hath ever vital power that gives him strength, and
joins the company with radiant men.
- 6 O Indra, if a hundred heavens and if a hundred
earths were thine,—
No, not a hundred suns could match thee at thy
birth, not both the worlds, O Thunderer!
- 7 Though, Indra, thou art called by men eastward and
westward, north and south,
Thou chiefly art with Ânava and Turvaṣa, brave
champion! urged by men to come.

3 R̥gveda VIII. 17. 14. Ascribed to Irimbithi. *The Rishis' friend:* *munīndam sakha*: friend of the Munis, inspired sages, saintly men or ascetics; of us Rishis, according to Sāyana.

• 4 R̥gveda VIII. 90. 11. Ascribed to Jamadagni.

5 R̥gveda VIII. 4. 9. Ascribed to Devâtithi. *Thy friend:* the faithful worshipper whom thou favourest. *Vital power that gives him strength:* 'food accompanied with wealth,' according to Sāyana's explanation. *The company:* the assembly of his friends. *With radiant men:* as one of their number, and radiant or bright and splendid himself.

6 R̥gveda VIII. 59. 5. Ascribed to Puruhanman.

7 R̥gveda VIII. 4. 1. Ascribed to Devâtithi. Indra is invoked by men on all sides, but he comes most frequently to the prayers and sacrifices of the Ânavas and Turvaṣas, the descendants of the great Âryan eponymi Anu and Turvaṣa.

- 8 Indra whose wealth is in thyself, what mortal will attack this man ?
 The strong will win the spoil on the decisive day through faith in thee, O Maghavan !
- 9 First, Indra ! Agni ! hath this Maid 'come footless unto those with feet.
 Stretching her head and speaking loudly with her tongue, she hath gone downward thirty steps.
- 10 Come, Indra, very near to us with aids of firmly-based resolve :
 Come, most auspicious, with thy most auspicious help : good kinsman, with good kinsmen come !

DECADE V.

Indra.

CALL to your aid the eternal one who shoots and none may shoot at him,
 Inciter, swift, victorious, best of charioteers, unconquered, Tugriya's strengthener !

8 Rîgveda VII. 32. 14. Ascribed to Vasishṭha. *Whose wealth is in thyself*: the Rîgveda reads *tvārasam* :—'Indra, what mortal will attack the man who hath his wealth in thee?' *Through faith*: *ṣṛaddhā*: here an old form of the instrumental case.

9 Rîgveda VI. 59. 6. Ascribed to Bharadvāja. The original hymn is addressed to the dual deity Indrāgni, that is, Indra-Agni or Indra and Agni. *This Maid*: the text has only the feminine pronoun *iyam* (haec): Ushas or Dawn is intended. *Footless*: moving unsupported in the sky. *Stretching her head*: according to one of Sâyana's explanations, 'having abandoned the head, being herself headless,' which is hardly consistent with what follows. *Speaking loudly*: with her charm of earliest birds and the voice of awakened Nature. *Thirty steps*: the thirty divisions of the Indian day and night. 'Passing over the heavens in thirty steps.'—Stevenson.

• 10 Rîgveda, Vâḷakhilya 5. 5. Ascribed in the Rîgveda Index to Medhya, but by Sâyana's Commentary to Medhâtithi.

The metre is Bṛihatī.

1 Rîgveda VIII. 88. 7. Ascribed to Nṛimedha or Nṛimedhas. *Tugriya's strengthener*: protector of Bhujyu, the son of Tugra, or of

- 2 Let none, no, not thy worshippers, delay thee far away from us!
Even from far away come thou unto our feast, or listen if already here!
- 3 For Indra Soma-drinker, armed with thunder, press the Soma juice!
Make ready your dressed meats : cause him to favour us! The giver blesses him who gives.
- 4 We call upon that Indra who, most active, ever slays the foe :
With boundless spirit, Lord of heroes, manliest one, help thou and prosper us in fight!
- 5 Ye rich in strength, through your great power vouchsafe us blessings day and night!
The offerings which we bring to you shall never fail, gifts brought by us shall never fail.
- 6 Whenever mortal worshipper will sing a bounteous giver's praise,
Let him with song inspired laud Varuṇa who supports the folk who follow varied rites.
- 7 Drink milk to Indra in the joy of Soma juice, Medhyâtithi!
To golden Indra ever, close to his bay steeds, the thunder-armed, the golden one!

the descendants of that chief in general. The R̥gveda has *tuṣṛyā-vṛidham* instead of *tuṣṛiyā-vṛidham*. 'The increaser of the waters,' according to Śiṣya.

2 R̥gveda VII. 32. 1. Ascribed to Vasishṭha.

3 R̥gveda VII. 32. 8. *The giver blesses him who gives* : Indra rewards the liberal worshipper.

4 R̥gveda VI. 46. 3. Ascribed to Saṃyu.

5 R̥gveda I. 139. 5. Ascribed to Paruechhepa. The stanza is addressed to the Aśvins.

6 Not found in the R̥gveda. Ascribed to Vāmadeva.

7 R̥gveda VIII. 33. 4. Ascribed to Medhyâtithi by the R̥gveda Index, but to Vatsa by Śiṣya's Commentary. The R̥gveda text is

- 8 Both boons,—may Indra, hitherward turned listen
to this prayer of ours,
And mightiest Maghavan with thought inclined to
us come near to drink the Soma juice!
- 9 Not for an ample price dost thou, Stone-caster! give
thyself away,
Not for a thousand, Thunderer! nor ten thousand,
nor a hundred, Lord of countless wealth!
- 10 O Indra, thou art more to me than sire or niggard
brother is.
Thou and my mother, O good Lord, appear alike, to
give me wealth abundantly.

different:—‘Medhyâtithi, to Indra sing, drink of the juice to make thee glad. Close-knit to his bay steeds, bolt-armed, beside the juice is he: his chariot is of gold.’ Sâyana takes Medhyâtithi to be, not the name of the Rishi, but an appellative of Indra, ‘guest at sacrifice’: ‘O Indra, who art a guest at our sacrifice, preserve the sacrificial food with the pleasant moon-plant juice for thyself.’—Stevenson.

8 Rîgveda VIII. 50. 1. Ascribed to Bharga. *Both boons*: Indra is asked to hear the Rishi’s prayer and to drink the libation.

9 Rîgveda VIII. 1. 5. Ascribed to Medhâtithi and Medhyâtithi by the Rîgveda Index, but to Pragâthas by Sâyana’s Commentary. *Stone-caster*: wielder of the thunderbolt. *Give thyself away*: to our enemies. The Rîgveda has *deyâm* instead of *diguse*:—‘O caster of the stone, I would not sell thee for a mighty price.’ *A hundred*: meaning an indefinitely large sum. ‘By such a gift a hundred times repeated.’—Stevenson.

10 Rîgveda VIII. 1. 6. Ascribed to the same Rishis as the preceding verse.

BOOK IV.

CHAPTER I.

DECADE I.

Indra and others.

THESE Soma juices mixt with curd have been expressed for Indra here :

Come with thy bay steeds, Thunder-wielder, to our home, to drink them till they make thee glad !

2 Indra, these Somas with their lauds have been prepared for thy delight.

Drink of the pleasant juice and listen to our songs ; lover of song, reward the hymn !

3 I call on thee, Sabardughâ, this day, inspirer of the psalm,

Indra ! the richly-yielding milch-cow who provides unfailing food in ample stream.

4 Indra, the strong and lofty hills are powerless to bar thy way.

None stays that act of thine when thou wouldst fain give wealth to one like me who sings thy praise.

* The metro is Brihatî.

1 Rîgveda VII. 32. 4. Ascribed to Vasishṭha.

2 Not found in the Rîgveda. Ascribed to Vâṇadeva. *With their lauds* : 'accompanied with sacred hymns.'—Stevenson.

3 Rîgveda VIII. 1. 10. Ascribed to Medhâtithi and Medhyâtithi by the Rîgveda Index, but to Soma by Sâyana's Commentary. *Sabardughâ* : according to Sâyana, 'yielding nectar, *amrita*, or ambrosia,' the general name of cows which supply the milk required for sacrificial purpose. Here Indra himself, the bounteous giver of all blessings, is intended. In the second line the Rîgveda has *indram* the accusative case instead of the vocative *indra*.

4 Rîgveda VIII. 77. 3. Ascribed to Nodhas.

- 5 Who knows what vital power he wins, drinking
beside the flowing juice?
This is the fair-cheeked God who, joying in the
draught, breaks down the castles in his strength.
- 6 What time thou castest from his seat and punishest
the riteless man,
Strengthen for opulence, O Indra Maghavan, our
plant desired by many a one!
- 7 Let Tvashtar, Brahmanaspati, Parjanya guard our
heavenly word,
Aditi with her sons, the brothers, guard for us the
invincible, the saving word!
- 8 Ne'er art thou fruitless, Indra, ne'er dost thou desert
the worshipper:
But now, O Maghavan, thy bounty as a God is
poured forth ever more and more.
- 9 Best slayer of the Vritras, yoke thy bay steeds,
Indra, far away!
Come with the high ones hither, Maghavan, to us,
mighty, to drink the Soma juice!

5 Rîgveda VIII. 33. 7. Ascribed to Medhyâtithi by the Rîgveda Index, but to Medhâtithi by Sâyana's Commentary. *The castles*: the cloud-castles of the demons of drought who withhold the rain, or the strongholds of the non-Âryan inhabitants of the land.

6 Not found in the Rîgveda. Ascribed to Toraśravas or Taurasravasa. *Our plant*: *anṣum*: the Soma plant, meaning sacrifice with libations of Soma juice.

7 Not found in the Rîgveda. Ascribed to Tvashtar. *Tvashtar*: the Hephaistos or Vulcan of the Indian pantheon, the ideal artist, the divine artisan, the most skilful of workmen, versed in all wonderful contrivances. *Parjanya*: the rain-cloud personified and regarded as a deity. *Aditi*: Infinity; the mother of the Âdityas. *Word*: meaning prayer.

8 Rîgveda Vâḷakhilya, 3. 7. Ascribed to Pushtigu by the Rîgveda Index, but to Vâmadeva by Sâyana's Commentary.

9 Rîgveda VIII. 3. 17. The Rishi is Medhyâtithi, or, according to Sâyana, Medhâtithi. *The high ones*: Indra's companions the Maruts. are probably intended.

10 O Thunderer, zealous worshippers gave thee drink
this time yesterday :

So, Indra, listen here to him who offers lauds : come
near unto our dwelling-place !

DECADE II.

Indra and others.

ADVANCING, *sending forth her rays, the daughter of
the Sky is seen.

The mighty one lays bare the darkness with her eye,
the friendly Lady makes the light.

2 These morning sacrifices call you, Aṣvins, at the
break of day.

For help have I invoked you rich in power and
might : for, house by house, ye visit all.

3 Where are ye, Gods ? What mortal man, O Aṣvins,
glows with zeal for you,

Urging you with the crushing stone and with the
stalk of Soma thus or otherwise ?

4 This sweetest Soma juice hath been expressed for
you at morning rites.

Aṣvins, drink this prepared ere yesterday and give
treasures to him who offers it !

10 R̥gveda VIII. 88. 1. Ascribed to N̥r̥medha. *To him who offers
lauds : stomavdhasa :* the R̥gveda reads *stomavdhasām* : 'to those who
bring the laud.'

The metre is Brihātī.

1 R̥gveda VII. 81. 1. Ascribed to Vasishṭha. The deity is Ushas
or Dawn, daughter of Dyaus or Heaven. The R̥gveda version differs
in the first part of the second line :—'Uncovering, that we may see,
the mighty gloom.'

2 R̥gveda VII. 71. 1. Ascribed to Vasishṭha. The Aṣvins are the
deities of this and the two following stanzas.

3 Not found in the R̥gveda. Ascribed to Aṣvina. The stanza is
obscure, and some words of the text seem corrupt.

4 R̥gveda I. 47. 1. Ascribed to Praskapa by the R̥gveda Index,
but to Kutsa by Śāyana's Commentary. *Prepared ere yesterday*: pressed
from the plant three days ago, and then left to stand and ferment.

- 5 Let me not, still beseeching thee with might and
sound of Soma drops,
Anger at sacrifice a fierce wild creature! Who would
not beseech the almighty one?
- 6 Adhvaryu, let the Soma flow, for Indra longs to
drink thereof.
He even now hath yoked his vigorous bay steeds: the
Vritra-slayer hath come nigh.
- 7 Bring thou all this unto the good, O Indra, to the
old and young!
For, Maghavan, thou art rich in treasures from of
old, to be invoked in every fight.
- 8 If I, O Indra, were the lord of riches ample as thine
own,
I would support the singer, God who scatterest
wealth! and not abandon him to woe.
- 9 Thou in thy battles, Indra, art subduer of all hostile
bands.
Father art thou, all-conquering, cancelling the curse,
thou victor of the vanquisher!
- 10 For in thy might thou stretchest out beyond the
mansions of the sky.
The earthly region, Indra, comprehends thee not.
Thou hast waxed mighty over all.

5 Rigveda VIII. 1. 20. Ascribed to Medhâtithi and Medhyâtithi by the Rigveda Index, but to Pragâtha by Sâyana's Commentary. *With might*: *jyâ*: probably an old form of the instrumental case.

6 Rigveda VIII. 4. 11. Ascribed to Devâtithi. *Adhvaryu*: officiating priest; especially one of those whose duty was to provide all that was necessary for the preparation and presentation of Soma juice.

7 Rigveda VII. 32. 24. Ascribed to Vasishtha.

8 Rigveda VII. 32. 18.

9 Rigveda VIII. 88. 5. Ascribed to Nṛmedha or Nṛmedhas. *Cancelling the curse*: averting the insults and imprecations of our enemies.

10 Rigveda VIII. 77. 5. Ascribed to Nodhas. The Rigveda has 'boundaries' instead of 'mansions,' and 'after thy godhead' (*anu svadhâm*) instead of 'over all' (*ati viśvam*).

DECADE III.

Indra.

PRESSED is the juice divine with milk commingled :
thereto hath Indra ever been accustomed.

We wake thee, Lord of bays, with sacrifices : mark
this our laud in the wild joys of Soma !

2 A home is made for thee to dwell in, Indra : O
much-invoked one, with the men go thither !

Thou, that thou mayest guard us and increase us,
givest us wealth and joyest in the Somas.

3 The well thou clavest, settest free the fountains, and
gavest rest to floods that were obstructed.

Thou, Indra, laying the great mountain open, slaying
the Dānava, didst loose the torrents.

4 When we have pressed the juice we laud thee, Indra,
most valorous ! even about to win the booty.

Bring us prosperity, and by thy great wisdom, under
thine own protection, may we conquer !

5 Thy right hand have we grasped in ours, O Indra,
longing, thou very Lord of wealth, for treasures.

Because we know thee, hero, Lord of cattle : vouch-
safe us mighty and resplendent riches !

The metre is Trishṭup.

1 R̥gveda VII. 21. 1. Ascribed to Vasishṭha.

2 R̥gveda VII. 24. 1. Ascribed to Vasishṭha. *With the men* : the
priests officiating at the sacrifice.

3 R̥gveda V. 32. 1. Ascribed to Gātu. *The well* : the rain-cloud.
The fountains : the sources of the waters of the firmament. *The
mountain* : the massive cloud. *The Dānava* : Vṛitra, the son of Danu.

4 R̥gveda X. 148. 1. Ascribed to Prithu. *And by thy great wisdom* :
this is a conjectural translation, suggested by Professor Ludwig, of
yasya konda. The R̥gveda has *yasya chākan*, meaning apparently 'as
each desires it.'

5 R̥gveda X. 47. 1. Ascribed to Saptagu, or Sahagu according to
Sāyana.

- 6 Men call on Indra in the armed encounter that he may make the hymns they sing decisive.
 Hero in combat and in love of glory, give us a portion of the stall of cattle!
- 7 Like birds of beauteous wing the 'Priyamedhas, Rishis, imploring, have come nigh to Indra.
 Dispel the darkness and fill full our vision: deliver us as men whom snares entangle!
- 8 They gaze on thee with longing in their spirit, as on a strong-winged bird that mounteth sky-ward;
 On thee with wings of gold, Varuna's envoy, the Bird that hasteneth to the home of Yama.
- 9 First in the ancient time was Prayer engendered:
 Vena disclosed the bright ones from the summit,
 Laid bare this world's lowest and highest regions,
 womb of the existent and the non-existent.
- 10 They have prepared and fashioned for this hero words never matched, most plentiful, most auspicious,
 For him the ancient, great, strong, energetic, the very mighty wielder of the thunder.

6 Rigveda VII. 27. 1. 'Ascribed to Vasishṭha. *And in love of glory*: the Rigveda has *gravasagchakāna*, 'rejoicing in thy might!' instead of *gravasagcha kāma*. *Give us a portion, etc.*: aid us to capture the cattle of the enemy.

7 Rigveda X. 73. 11. Ascribed to Gauriviti. *Priyamedhas*: members of the family of the Rishi Priyamedha.

8 Rigveda X. 123. 6. Ascribed to Vena. The original hymn is addressed to Vena, meaning apparently the Sun as he rises in the mist and dew of morning. *Yama*: the God of the Departed. His *home* means the dark region of the west.

9 Not found in the Rigveda. Ascribed to Nakula. *Vena*: the Sun. *The bright ones*: his brilliant rays. *From the summit*: from the loftiest point of the universe. *Non-existent*: what does not yet actually exist, but yet has in itself the latent potentiality of existence.

10 Rigveda VI. 32. 1. Ascribed to Suhotra. *They have prepared and fashioned for this hero*: according to the Rigveda:—'I with my lips have fashioned for this hero.'

DECADE IV.

Indra.

THE black drop sank in Anṣumatī's bosom, advancing
with ten thousand round about it.

Indra with might longed for it as it panted: the
hero-hearted King laid down his weapons.

2 Flying in terror from the snort of Vṛitra all deities
whō were thy friends forsook thee.

So, Indra, with the Maruts be thy friendship: in all
these battles thou shalt be the victor.

3 The old hath waked the young Moon from his slumber
who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he
who died yesterday to-day is living.

The metre is Trishṭup, except in stanza 6 where it is Virāj consisting of three instead of four Pādas of eleven syllables each.

1 R̥gveda. VIII. 85. 13. Ascribed to Dyutāna or Tiraṣchi. *The black drop*: the darkened Moon. *Anṣumatī*: a mythical river of the air. *Ten thousand*: probably, demons of darkness; the numerals are without a substantive. *As it panted*: while striving against its assailants. *Laid down his weapons*: when he had conquered the demons and liberated the darkened Moon. The R̥gveda has *adhatta* instead of *adhadrāḥ*, of which *rāḥ* appears, as Prof. Ludwig conjectures, to stand for *rāt*: Sāyaṇa gives a different explanation of this stanza and the two that follow it in the R̥gveda. He takes *drapsaḥ kṛishṇaḥ*, black drop, to mean 'the swift-moving Kṛishṇaḥ,' an Asura or demon who with ten thousand of his kind had occupied the banks of the river Anṣumatī, which he says is the Yamunā or Jumna, and was there defeated by Indra, Bṛihaspati, and the Maruts. See Prof. Cowell's Note in Wilson's Translation, Vol. V., p. 192.

2 R̥gveda VI. 85. 7. *With the Maruts*: because they alone stood by him and helped him in the battle.

3 R̥gveda X. 55. 5. Ascribed to Bṛihaduktha. Sāyaṇa explains this stanza differently, making Indra, identified with Time, the subject. I follow Prof. Ludwig's interpretation. *With many round him*: stars of the asterisms or lunar mansions through which he passes.

- 4 Then, at thy birth, thou wast the foeman, Indra, of those the seven who ne'er had met a rival.
The hidden pair, heaven and the earth, thou foundest, and to the mighty worlds thou gavest pleasure.
- 5 A friend we count thee, sharp-edged, thunder-wielder,
Steer strong of body, overthrowing many.
Thou, helping, causest pious tribes to conquer: Indra,
I laud the heavenly Vṛitra-slayer.
- 6 Bring to the wise, the great, who waxeth mighty
your offerings, and make ready your devotion!
Go forth to many tribes as man's controller!
- 7 Call we on Maghavan, auspicious Indra, best hero
in this fight where spoil is gathered,
Strong, listening to give us aid in battles, who slays
the Vṛitras, wins and gathers riches!
- 8 Prayers have been offered up through love of glory:
Vasishṭha, honour Indra in the battle!
He who with fame extends through all existence
hears words which I, his faithful servant, utter.
- 9 May the sweet Soma juices make him happy to cast
his quoit that lies in depth of waters!
Thou from the udder which o'er earth is fastened
hast poured the milk into the kine and herbage.

4 R̥gveda VIII. 85. 16. *The seven*: Kṛishṇa, Vṛitra, Śambara, Namuchi and others, according to Sāyaṇa.

5 Not found in the R̥gveda. Ascribed to Vāmadeva. *A friend*: *medim*: the exact meaning of the word is uncertain. *Sharp-edged*: 'who wearest the crown.'—Stevenson.

6 R̥gveda VII. 31. 10. Ascribed to Vasishṭha.

7 R̥gveda. III. 30. 22. Ascribed to Viṣvāmitra. The stanza is the concluding verse of many other hymns of the R̥gveda ascribed to the Viṣvāmitras.

8 R̥gveda VII. 23. 1. Ascribed to Vasishṭha.

9 R̥gveda X. 73. 9. Ascribed to Gauriviti. *Qoit*: *chakram*: meaning the thunderbolt. *Waters*: the watery clouds. *The udder*: the firmament with its clouds which produce the sweet soft rain which fills the cows with milk and the herbs with sap.

DECADE V.

Indra and others.

THIS vigorous one whom deities commission, the
conqueror of cars, the strong and mighty,
Swift, fleet to battle, with uninjured fellows, even
Tārکشya for our weal will we call hither.

- 2 Indra the rescuer, Indra the helper, hero who listens
at each invocation,
Śakra I call, Indra invoked of many. May Indra
Maghavan accept our presents!
- 3 Indra whose right hand wields the bolt we worship,
• driver of bay steeds seeking sundered courses.
Shaking his beard with might he hath arisen, terrible
with his weapons, with his bounty.
- 4 The ever-slaying, bold and furious Indra, the bright
bolt's Lord, the strong, the great, the boundless,
Who slayeth Vritra and acquireth booty, giver of
blessings, Maghavan the bounteous.
- 5 The man who lies in wait and fights against us,
deeming himself a giant or a hero,—

The metre is Trishṭup.

1 R̥gveda X. 178. 1. Ascribed to Arishtaṇemi or Tārکشya.
Tārکشya: a personification of the Sun, usually described as a divine
horse. Cp. R̥gveda I. 89. 6.

• 2 R̥gveda VI. 47. 11. Ascribed to Garga. *Accept our presents*:
'prosper and bless us,' in the R̥gveda version. • •

3 R̥gveda X. 23. 1. Ascribed to Vimada. *Seeking sundered courses*:
vivratāṇām: unruly, swerving, or pulling away from each other.
According to Sāyaṇa, 'having many functions.'

4 R̥gveda IV. 17. 8. Ascribed to Vāmadeva. *Indra*: the accusa-
tive case without a governing verb. Sāyaṇa supplies *vayam stōtārah*
stumeti, 'we worshippers praise.'

5 Not found in the R̥gveda. Ascribed to Vāmadeva. *Giant*: the
meaning of *uḡaṇḍ* here is uncertain, and the translation is conjectural.
Stevenson, following Sāyaṇa, translates the first line:—'The man who
slays us and bestows our goods on others, and who, though a murderous
wretch, boasts of his liberality.'

- By battle or with strength destroy him, Indra!
 With thy help, manly-souled! may we be victors!
- 6 He whom men call when striving with their foemen,
 or speeding onward in array of battle,
 Whom bards incite where heroes win the booty,
 or in the way to waters, He is Indra.
- 7 On a high car, O Parvata and Indra, bring pleasant
 viands, with brave heroes, hither!
 Enjoy our presents, Gods, at sacrifices: wax strong
 by hymns, rejoice in our oblation!
- 8 In ceaseless flow hath he poured forth his praises,
 as waters from the ocean's depth, to Indra,
 Who to his car on both its sides securely hath fixed
 the earth and heaven as with an axle.
- 9 May our friends turn thee hitherward to friendship!
 Mayst thou approach us even o'er many rivers!
 May the Disposer, radiant in this mansion with
 special lustre, bring the father's offspring!

6 Not found in the R̥gveda. Ascribed to Vāmadeva.

7 R̥gveda III. 53. 1. Ascribed to Viṣvāmitra. *Parvata*: the Genius of the Mountains, frequently associated with Indra.

8 R̥gveda X. 89. 4. Ascribed to Reṇu, or R̥iṇu according to Sāyana. *Hath he*: the worshipper. In the R̥gveda the verb is in the first person.

9 R̥gveda X. 10. 1. Ascribed to Vasu by Sāyana. The stanza differs widely from that in the R̥gveda which is the commencement of Yami's speech to her brother Yama imploring him to make her his wife. The altered stanza seems here to be addressed to Agni. *Our friends*: the officiating priests. *Rivers*: waters of the atmosphere. According to Sāyana, *arṇvān* here is an adjective in the nominative case, 'possessing water.' *The Disposer*: apparently the God is entreated to bestow a son upon the institutor of the sacrifice.

- 10 Who yokes to-day unto the pole of Order the strong
and passionate steers of checkless spirit,
Health-bringing, bearing in their mouths no fodder?
Long shall he live who richly pays their service.

CHAPTER II.

DECADE I.

Indra.

THE singers hymn thee, they who chant the psalm of
praise are lauding thee.

The Brahmans have exalted thee, O Śatakratu, like
• a pole.

- 2 All sacred songs have magnified Indra expansive as
the sea,
Best of all warriors borne on cars, the Lord of heroes,
Lord of strength.

10 Rīgveda I. 84. 16. Ascribed to Gotama or Gautama. *The strong and passionate steers*: the zealous and indefatigable priests who are yoked to the chariot-pole of Order or employed in the performance of sacrifice ordained by eternal Law. *Bearing in their mouths no fodder*: that is, prayer and praise, not food for them as steers to eat. I adopt an interpretation suggested by Prof. Ludwig, but the meaning of *apsuvāhah* is uncertain. The reading of the Rīgveda is different:—‘With shaft-armed mouths, heart-piercing, health-bestowing,’ the words of the priests being the arrows with which their mouths are armed.

The metre is Anuṣṭup, consisting of four octosyllabic Pādas.

1 Rīgveda I. 10. 1. Ascribed to Madhuchchhandas. *Like a pole*: ‘The concluding phrase, “*tvā...ud vaṅgam ipa yemire*,” “they have raised thee, like a bamboo,” is rather obscure. The Scholiast says, they have elevated Indra, as tumbler^s raise a bamboo—on the summit of which they balance themselves; a feat not uncommon in India: or, as *vaṅga* means, also, a family, it may be rendered, as ambitious persons raise their family to consequence.’—Wilson.

2 Rīgveda I. 11. 1. Ascribed to Jetar, son of Madhuchchhandas. *Expansive as the sea*: cf. Rīgveda I. 8. 7. Or the expression may be, as Wilson says, ‘a vague mode of indicating the universal diffusion of Indra as the firmament.’

- 3 This poured libation, Indra, drink, immortal, gladdening, excellent :
Streams of the bright have flowed to thee here at the seat of holy Law.
- 4 Stone-darting Indra, wondrous God, what wealth thou hast not given me here,
That bounty, treasure-finder ! bring, filling full both thy hands, to us !
- 5 O Indra, hear Tiraschi's call, the call of him who serveth thee !
Satisfy him with wealth of kine and valiant offspring ! Great art thou.
- 6 This Soma hath been pressed for thee, O Indra : bold one, mightiest, come !
May Indra-vigour fill thee full, as Sûrya fills mid-air with' rays !
- 7 Come hither, Indra, with thy bays, come thou to Kanva's eulogy !
Ye by command of yonder Dyaus, God bright by day ! have gone to heaven.

3 Rigveda I. 84. 4. Ascribed to Gotama. *The bright* : Soma juice. *Seat of holy Law* : the place where sacrifice, ordained by *ṛita* or eternal Law or Order, is performed.

4 Rigveda V. 39. 1. Ascribed to Atri. , *What wealth thou hast not given me here* : according to the Rigveda :—'What wealth is richly given from thee.' .

5 Rigveda VIII. 84. 4. Ascribed to Tiraschi.

6 Rigveda I. 84. 1. Ascribed to Gotama or Gautama. *Sûrya* : the Sun.

7 Rigveda VIII. 34. 1. Ascribed to Nipâtithi by the Rigveda Index, but to Medhâtithi by Sâyana's Commentary. The exact meaning of the second line, which is the refrain of the first fifteen stanzas of the original hymn, is obscure. *Ye* probably means Indra's horses, and *God bright by day* ! (*divāvaso*) Indra himself. The Scholiast offers two different explanations, in one case boldly altering two words of the text. See Note in Wilson's Translation of the Rigveda.

- 8 Song-lover ! like a charioteer come songs to thee when
Soma flows.
Together, they have called to thee as mother-kine
unto their calves.
- 9 Come now and let us glorify pure Indra with pure
Sāma hymn !
Let milk-blent juice delight him made stronger with
pure, pure songs of praise !
- 10 That which, most wealthy, makes you rich, in splendours
most illustrious,
Soma is pressed : thy gladdening drink, Indra !
libation's Lord ! is this.

DECADE II. Indra. Dadhikrāvan.

- BRING forth oblations to the God who knoweth all,
who fain would drink,
The wanderer, lagging not behind the hero, coming
nigh with speed !
- 2 To us the mighty, lying in all vital power, who
resteth in the deep, who standeth in the east.
Drive thou the awful word away.

8 R̥gveda VIII. 84. 1. Ascribed to Tiraṣchi. *Like a chariotser:* straight and swift to their object.

9 R̥gveda VIII. 84. 7. *With pure, pure songs of praise:* According to the R̥gveda version the second line is:—‘Let the pure milky draught delight him strengthened by pure songs of praise.’

10 R̥gveda VI. 44. 1. Ascribed to Śamyu. The R̥gveda version of the beginning of the stanza is different:—‘That which is wealthiest, wealthy God ?’

The metre of stanza 2 is irregular, with three octosyllabic Pādas in the first line and one in the second. In the rest of the hymn it is the regular Anuṣṭup.

1 R̥gveda VI. 42. 1. Ascribed to Bharadvāja. *The hero: in the* R̥gveda text *nare* instead of *niraḥ* is in apposition to *jagmaye*, the wanderer:—‘the hero ever in the van.’

2 This very obscure stanza, ascribed to Vāmadeva, is not found in the R̥gveda. *To us:* we call, or something similar, must be supplied.

- 3 Even as a car to give us aid, we draw thee nigh to favour us,
Strong in thy deeds, quelling attack, Indra, Lord, mightiest! of the brave.
- 4 With powers of mighty ones hath he, the friend, the ancient, been equipped,
Through whom our father Manu made prayers efficacious with the Gods.
- 5 What time the swift and shining steeds, yoked to the chariots, draw them on,
Drinking the sweet delightful juice, there men perform their glorious acts.
- 6 Him for your sake I glorify as Lord of Strength who wrongeth none,
Indra the hero, mightiest, all-conquering and omniscient.
- 7 I with my praise have glorified strong Dadhikrāvan, conquering steed.
Sweet may he make our mouths : may he prolong the days we have to live !

3 R̥gveda VIII. 57. 1. Ascribed to Priyamedha.

4 R̥gveda VIII. 52. 1. Ascribed to Pragātha. This difficult verse is variously interpreted both by Indian Commentators and European scholars. I follow partly Professor Aufrecht's translation as given by Dr. Muir, and partly Professor Ludwig's Commentary. See *Original Sanskrit Texts*, I. pp. 163, 164 ; Ludwig's *R̥gveda*, V. pp. 167, 168 ; and Wilson's Translation, V. p. 107. *Mighty ones* : the Gods. *The friend, the ancient* : Soma, and not Indra, seems to be intended.

5 Not found in the R̥gveda. Ascribed to Vāmadeva.

6 R̥gveda VI. 44. 4. Ascribed to Śamyu. *Omniscient* : *viśvavedasam* : the R̥gveda text has *viśvacharṣaṇim* : known to all men, or God of all the tribes.

7 R̥gveda IV. 39. 6. Ascribed to Vāmadeva. *Dadhikrāvan* : identical with Dadhikrās or, in the crude form, Dadhikrā, the name of a mythical being often mentioned in the R̥gveda and the actual subject of four hymns. He is described as a kind of divine horse, and pro-

- 8 Render of forts, the young, the wise, of strength un-
measured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer,
much-extolled.

DECADE III.

Indra and others.

OFFER the triple sacred draught to Indu hero-
worshipper!

With hymn and plenty he invites you to complete
the sacrifice.

- 2 Those whom they call the attendant pair of Kaśyapa
who knows the light,
Lords of each holy duty when the wise have honour-
ed sacrifice.

bably, like Tārکشya was regarded as a personification of the morning sun, being invoked together with Agni, Ushas, and the Āsvins. It seems probable that Dadhikrāvan may have been originally only a most distinguished race-horse, glorified and deified by the exaggerated praises of the bards of a people who were passionately fond of chariot racing.

8 R̥gveda I. 11. 4. Ascribed to Jetār. *Render of forts*: cleaver or destroyer of the cloud-castles which withhold the rain, the strongholds of Vṛitra and other hostile powers of the air.

The metre is Anuṣṭup.

1 R̥gveda VIII. 58. 1. Ascribed to Priyamedha or Priyamedhas. *Triple sacred draught*: *trishṭubham ishām*: Professor Ludwig in his Commentary takes *pra + ishām*, = *praishām*, as an infinitive used as a finite verb in the first person singular, 'I send forth,' and takes *trishṭubham* to mean the hymn which accompanies the Soma libation. *Indu*: Soma. *Hero-worshipper*: *vandadvīrāya*: the praiser of heroes, according to Benfey; having heroes who worship him, according to Ludwig. The reading of the R̥gveda is *mandadvīrāya*, 'hero-gladdener.'

2 This obscure stanza, ascribed to Kaśyapa, is not found in the R̥gveda. *The attendant pair*: probably meaning Heaven and Earth. According to Benfey, who follows Sāyana, the horses of Indra are intended. 'Indra's pair of courageous horses are said to belong to the creation of the all-wise Kaśyapa.'—Stevenson. Praise ye, or something similar, must be supplied.

- 3 Sing, sing ye forth your songs of praise, men, Priyamedhas, sing your songs :
Yea, let young children sing their lauds : yea, glorify our firm stronghold !
- 4 To Indra must a laud be said, a joy to him who freely gives,
That Śakra may be joyful in our friendship and the juice we pour.
- 5 Your Lord of might that ne'er hath bent, that ruleth over all mankind,
I call, that he, as he is wont, may aid the chariots and the men.
- 6 Even he who is thine own, through thought of Heaven, of mortal man who toils,
He with the help of lofty Dyaus comes safe through straits of enmity.
- 7 Wide, Indra, Satakratu, spreads the bounty of thine ample grace :
So, good and liberal giver, known to all men, send us splendid wealth !.
- 8 Bright Ushas, when thy times return, all quadrupeds and bipeds stir,
And round about flock winged birds from all the boundaries of heaven.

3 R̥gveda VIII. 58. 8. Ascribed to Priyamedha. *Our firm stronghold* : Indra. The R̥gveda has *na*, 'like a strong castle.'

4 R̥gveda I. 10. 5. Ascribed to Madhuchhandas.

5 R̥gveda VIII. 57. 4. Ascribed to Priyamedha.

6 R̥gveda VI. 2. 4. Ascribed to Bharadvāja. The first line, as it stands in the Sāmaveda, is very difficult. The reading of the R̥gveda is different :—'Prosper the man (or, That man succeeds) who travails sore in thought for thee the bountiful.'

7 R̥gveda V. 38. 1. Ascribed to Atri. *Good and liberal giver* : *sudatra* : the R̥gveda has *sukshatra*, lord of a fair dominion ; powerful.

8 R̥gveda I. 49. 3. Ascribed to Praskaṇva. *When thy times return* : in accordance with the regular times appointed for thy reappearance.

- 9 Ye, Gods who yonder have your home amid the
luminous realm of heaven,
What count ye right? what endless life? What is
the ancient call on you?
- 10 We offer laud and psalm wherewith men celebrate
their holy rites.
They govern at the sacred place and bear the sacrifice
to Gods.

DECADE IV.

Indra.

HEROES of one accord brought forth and formed for
kingship Indra who wins the victory in all en-
counters,

For power, in firmness, in the field, the great de-
stroyer, fierce and exceeding strong, stalwart and
full of vigour.

9 R̥igveda I. 105. 5. Ascribed to Kutsa, or Trita, by the R̥igveda Index, and to Trita only by Sāyana's Commentary. The legend says that Trita had fallen, or been thrown, into a well, and this stanza is part of his prayer to the Gods for deliverance. *Amid the luminous realm*: according to the R̥igveda, 'in the three luminous realms'; the world being divided into earth, sky, and heaven, and each of these again being sometimes spoken of as threefold. *What endless life!*: instead of *amṛitam*, endless life or immortality, the R̥igveda has *an-ṛitam*, the opposite of *ṛitam*, untruth or falsehood; i. e. Do ye, Gods, make no distinction between truth and falsehood, right and wrong? *What is the ancient call on you?*: the R̥igveda has *kva*, where? instead of *kā*, what? What has become of all my former prayers to you, and why do you forsake your worshipper?

10 Not found in the R̥igveda. No Rishi's name is given by Sāyana. *Laud*: *ṛickam*. *Psalm*: *sāma*.

The metre is Atijagati, consisting of four Pādas of thirteen syllables each, in stanza 1; Mahāpānti, consisting of five octosyllabic Pādas, in stanza 10; and Jagati in the rest of the hymn.

1 R̥igveda VIII. 86. 10. Ascribed to Rebha by the R̥igveda Index, but to Triśoka by Sāyana's Commentary. *Heroes*: *naraḥ*: the Gods.

- 2 I trust in thy first wrathful deed, O Indra, when
thou slewest Vṛitra and didst work to profit man;
When the two world-halves fled for refuge unto
thee, and earth even trembled at thy strength,
O Thunder-armed!
- 3 Come all with might together to the Lord of heaven,
the only one who is indeed the guest of men.
He is the first: to him who fain would come to us
all pathways turn; he is in truth the only one.
- 4 Thine, Indra, praised of many, excellently rich, are
we who trusting in thy help draw near to thee.
For none but thou, song-lover, shall receive our
lauds: as Earth loves all her creatures, welcome
this our hymn!
- 5 High hymns have sounded forth the praise of Magha-
van, supporter of mankind, of Indra meet for
lauds;
Him who hath waxen mighty, much-invoked with
prayers, immortal one whose praise each day is
sung aloud.

The R̥gveda has *naram*:—‘Of one accord they (the Gods) made and formed for kingship (or splendour) Indra the hero.’ *In the field*: of battle; but it is difficult, if not impossible, to find a satisfactory explanation of *vare* here. Instead of *kratve vare sthemanyāmurīm* the R̥gveda has *kratvā varishtham vara’āmurim*, ‘Most eminent by strength, destroyer in the conflict;’ but the meaning of *vara*, that is *vare* is still uncertain. According to Professor Grassmann the R̥gveda text should be translated: ‘Most widely extended in power in ample space, and the destroyer:’ ‘den ausgedehntesten an Kraft im weiten Raum und den Vertilger.’

2 R̥gveda X. 147. 1. Ascribed to Śtvēdas by the R̥gveda Index, but to Sumedhas by Śāyana’s Commentary.

3 Not found in the R̥gveda. Ascribed to Vāmadeva.

4 R̥gveda I. 57. 4. Ascribed to Savya, or Satya according to Śāyana. *As Earth loves all her creatures*: this is Śāyana’s explanation; but the meaning of *kṣhonī* here is uncertain.

5 R̥gveda III. 51. 1. Ascribed to Viṣvāmitra.

- 6 In perfect unison have all your longing hymns that find the light of heaven sounded forth Indra's praise.
As wives embrace their lord, the comely bridegroom, so they compass Maghavan about that he may help.
- 7 Make glad with songs that Ram whom many men invoke, worthy of hymns of praise, Indra the sea of wealth;
Whose boons spread like the heavens, the lover of mankind : sing praise to him the Sage, most liberal for our good !
- 8 I glorify that Ram who finds the light of heaven, whose hundred strong and mighty ones go forth with him.
With prayers may I turn hither Indra to mine aid ;—the car which like a swift steed hasteth to the call !
- 9 Filled full of fatness, compassing all things that be, wide, spacious, dropping meath, beautiful in their form,
The heaven and the earth by Varuṇa's decree, unwasting, rich in germs, stand parted each from each.

6 R̥gveda X. 43. 1. Ascribed to Kṛishṇa, or Kṛishṭa according to Sāyaṇa.

7 R̥gveda I. 51. 1. Ascribed to Savya, or Satya according to Sāyaṇa. *That Ram* : Indra, courageous as a fighting-lam. According to Sāyaṇa, the reference is to a legend which relates that Indra came in the form of a ram to Medhātithi's sacrifice, and drank up the Soma juice. *Whose boons* : boons, is not in the text, but something of the kind must be supplied to make sense. The R̥gveda has *mānushā*, 'gracious deeds for men,' instead of *mānusham*, 'the lover of mankind.'

8 R̥gveda I. 52. 1. Ascribed to Savya or Satya. *Hundred strong and mighty ones* : the plentiful draughts of Soma juice which inspirit and assist him.

9 R̥gveda VI. 70. 1. Ascribed to Bharadvāja. *Full of fatness* : containing *ghṛita*, *ghṛi*, clarified butter, fatness in general, especially fertilizing rain.

- 10 As, like the Morning, thou hast filled, O Indra,
both the earth and heaven,
So as the mighty one, great King of all the mighty
race of men, the Goddess mother brought thee
forth, the blessed mother gave thee life.
- 11 Sing, with oblation, praise to him who maketh glad,
who with Rijiṣvan drove the dusky brood away!
Let us, desiring help, call him for friendship, him
the strong, the Marut-girt, whose right hand
wields the bolt!

DECADE V.

Indra.

- WHEN Somas flow thou makest pure, Indra, thy mind
that merits laud
For gain of strength that ever grows : for great is he.
- 2 Sing forth to him whom many men invoke, to him
whom many laud :
Invite the potent Indra with your songs of praise !
- 3 We sing this strong and wild delight of thine which
conquers in the fray,
Which, Caster of the Stone! gives room and shines
like gold,

10 R̥igveda X. 134. 1. Ascribed to Māndhāt̥ar by the R̥igveda Index, but to Medhāt̥ithi by Sāyana's Commentary. *The Goddess mother* : Aditi.

11 R̥igveda I. 101. 1. Ascribed to Kṛtsa. *Rijiṣvan* : a celebrated rājā or prince, favoured and protected by Indra. *The dusky brood* : the dark-skinned native tribes who opposed the settlement of the Āryan invaders.

The metre is Ushnih, consisting of two Pādas of eight syllables each followed by one of twelve syllables.

1 R̥igveda VIII. 13. 1. Ascribed to Nārada. The reading of the R̥igveda is *indrah.....punita*, Indra purifies. *He* : such changes of person are of frequent occurrence.

2 R̥igveda VIII. 15. 1. Ascribed to Goshūktin and Aṣvasūktin.

3 R̥igveda VIII. 15. 4. *Strong and wild delight* : the rapture caused by draughts of Soma juice which inspire Indra. *Room* : free space, undisturbed by foes.

- 4 Whether thou drink the Soma by Vishnu's or Trita
Āptya's side,
Or with the Maruts, Indra! quaff the flowing drops.
- 5 Come, priest, and of the savoury juice pour forth a
yet more gladdening draught :
So is the hero praised who ever prospers us.
- 6 Pour out the drops for Indra; let him drink the
meath of Soma juice!
He through his majesty sends forth his bounteous
gifts.
- 7 Come, sing we praise to Indra, friends! the hero who
deserves the laud,
Him who with none to aid o'ercomes all tribes of
men.
- 8 Sing ye a psalm to Indra, sing a great song to the
lofty Sage,
To him who maketh prayer, inspired, who loveth
laud!
- 9 He who alone bestoweth wealth on mortal man who
offereth gifts
Is Indra only, potent Lord whom none resist.
- 10 Companions, let us learn a prayer to Indra, to the
Thunderer,
To glorify your bold and most heroic friend!

4 Rigveda VIII. 12. 16. Ascribed to Parvata. *Trita Āptya* : a divine being who dwells in the most distant region of the heavens.

5 Rigveda VIII. 24. 16. Ascribed to Viṣvamanas. *Priest* : the Adhvaryu, one of the ministering priests, is addressed.

6 Rigveda VIII. 24. 13. The second line in the Rigveda differs slightly :—'With bounty (and) with majesty will he further (us).'

7 Rigveda VIII. 24. 19. ,

8 Rigveda VIII. 87. 1. Ascribed to Nṛmedha. *To him who maketh prayer : brahmakṛite*. The Rigveda has *dharmakṛite*, 'To him who maketh or observeth Law.'

9 Rigveda I. 84. 7. Ascribed to Gotama.

10 Rigveda VIII. 24. 1. Ascribed to Viṣvamanas.

BOOK V.

CHAPTER I.

DECADE I.

Indra. Âdityas.

INDRA, this might of thine I praise most highly for
the sacrifice
That thou, O Lord of Power, dost slay Vṛitra with
might.

2 For thee this Soma hath been pressed, in whose wild
joy thou madest once
Śambara Divodāsa's prey: O Indra, drink! .

3 Come unto us, O Indra, dear, still conquering,
unconcealable!
Wide as a mountain spread on all sides, Lord of
heaven!

4 Joy, mightiest Indra, that perceives, sprung from
deep Soma draughts, whereby
Thou smitest down the greedy fiend,—that joy we
crave!

The metre is Virāj (11 × 3) in stanza 8, and Ushṇih in the rest of
the hymn.

1 R̥igveda VIII. 51. 8. Ascribed to Pragâtha. *For the sacrifice:*
devatâtaye: or, for the host of Gods.

2 R̥igveda VI. 43. 1. Ascribed to Bharadvāja. *Śambara:* one of
the demons of drought. *Divodāsa:* called also Atithigva, a liberal
prince protected by Indra: 'Thou savedst Kutsa when Śushṇa was
smitten down; to Atithigva gavest Śambara for a prey.' R̥igveda I. 51. 6.

3 R̥igveda VIII. 87. 4. Ascribed to Nṛimedha.

4 R̥igveda VIII. 12. 1. Ascribed to Parvata. *Joy: madaḥ:* the
rapturous exhilaration produced in Indra by drinking the Soma juice,
which perceives the needs of men and incites him to action. *Greedy:*
or tusk.

5 Âdityas, very mighty ones, grant to our children and
our seed

This lengthened term of life that they may live long
days!

6 Thou knowest, Indra, Thunder-armed! how to avoid
destructive powers,

As one secure from pitfalls each returning day.

7 Drive ye disease and strife away, drive ye away
malignity:

Âdityas, keep us far removed from sore distress!

8 Drink Soma, Indra, Lord of bays! and let it cheer
thee: the stone, like a well-guided courser,

Directed by the presser's arms hath pressed it.

DECADE II.

Indra.

STILL, Indra, from all ancient time rivalless ever and
companionless art thou:

Thou seekest friendship but in war.

2 Him who of old hath brought to us this and that
blessing, him I magnify for you,
Even Indra, O my friends, for help.

5 Rîgveda VIII. 18. 18. Ascribed to Irimbîṭhi, or Irimiṭhi accord-
ing to Sâyana.

6 Rîgveda VIII. 24. 24. Ascribed to Viṣvamanas. *Destructive
powers*: the plural of Nirṛiti, Death or Destruction. I adopt Prof.
Ludwig's interpretation of the second line.

7 Rîgveda VIII. 18. 10. Ascribed to Irimbîṭhi, or Irimiṭhi.

8 Rîgveda VII. 22. 1. Ascribed to Vasishṭha.

The metre is Kakup, consisting of three Pâdas of eight, twelve, and
eight syllables respectively.

1 Rîgveda VIII. 21. 13. Ascribed to Sobhari, or Saubhari according
to Sâyana. *Thou seekest friendship but in war*: befriendest thy wor-
shippers when they seek thy assistance in battle.

2 Rîgveda VIII. 21. 9.

- 3 Fail not when marching onward : come hither, like-
 spirited, stay not far away
 Ye who can tame even what is firm !
- 4 Come hither to the dropping juice, O Lord of corn-
 land, Lord of horses, Lord of kine :
 Drink thou the Soma, Soma's Lord !
- 5 Hero, may we, with thee for friend, withstand the
 man who pants against us in his wrath,
 In fight with people rich in kine !
- 6 Yea, kin by common ancestry, the Maruts, even the
 oxen, close united friends !
 Are licking one another's back.
- 7 O Indra, bring great strength to us, bring valour,
 Satakratu, thou most active, bring
 A hero conquering in war !
- 8 So, Indra, friend of song, do we draw nigh to thee
 with longing ; we have streamed to thee
 Coming like floods that follow floods.

3 Rîgveda VIII. 20. 1. Ascribed to Sobhari. The stanza is addressed to Indra's companions the Maruts. ; *Like-spirited* : or, friends of one mind. *Ye who can tame* : *yamayishṇavah* : the Rîgveda has *namayishṇavah*, 'ye who can bend.'

4 Rîgveda VIII. 21. 3. Ascribed to Sobhari or Saubhari.

5 Rîgveda VIII. 21. 11. Ascribed to Prayoga by Sâyana's Commentary.

6 Rîgveda VIII. 20. 21. Ascribed to Sobhari or Saubhari. *Yea, kin by common ancestry* : or, common parentage, as the offspring of Pṛiṣni and Rudra. *The oxen* : the Maruts. *Are licking one another's back* : or, 'one another's humps,' (M. Müller), as friends, or as being crowded together in their course.

7 Rîgveda VIII. 87. 10. Ascribed to Nṛîmedha, or Nṛîmedhas according to Sâyana.

8 Rîgveda VIII. 87. 7. The text of the Rîgveda differs :—'Now have we, Indra, friend of song, sent our great wishes forth to thee.' *Coming like floods* : in crowds. But the half-line is very obscure. 'As men going by water (splash their friends) with handfuls.'—Wilson. 'With the zeal the merchant embarks on the waters.'—Stevenson. The Rîgveda has *yanta* instead of *gmanta*.

- 9 Sitting like birds beside thy meath, mingled with
milk, which gladdeneth and exalteth thee,
Indra, to thee we sing aloud.
- 10 We call on thee, O matchless one! We, seeking help,
possessing nothing firm ourselves,
Call on thee, wondrous, Thunder-armed.

DECADE III.

Indra.

- THE juice of Soma thus diffused, sweet to the taste
the bright cows drink,
Who travelling in splendour close to mighty Indra's
side rejoice, good in their own supremacy.
- 2 Thus hath the Soma, gladdening draught, produced
the prayer that giveth joy:
Thou, mightiest, Thunder-armed, hast driven by
force the Dragon from the earth, lauding thine
own supremacy.

9 R̥igveda VIII. 21. 5. Ascribed to Sobhari, or Saubhari. *Meath*:
Soma juice.

10 R̥igveda VIII. 21. 1. *Possessing*: literally, bearing; *bharantaḥ*.
Thunder-armed: *vajrim*: the R̥igveda has *vāje*, in battle.

The metre is Pankti, consisting of five octosyllabic Pādas.

1. R̥igveda I. 84. 10. Ascribed to Gotama. *The bright cows*:
gauryah: the glossy milk which absorbs or drinks the Soma juice with
which it is mixed, and which accompanies or is united with Indra when
offered to, and accepted by, him in libation. According to Sāyaṇa,
gauryah are rays of light.

2 R̥igveda I. 80. 1. Ascribed to Gotama by the R̥igveda Index, but
to Sammada by Sāyaṇa's Commentary. The reading of the R̥igveda
is *soma* (= *some*) *in made brahmā* instead of *soma in mado brahma*:
'Thus in the Soma, in wild joy (= in the rapture caused by the Soma
juice) the Brahman (the priest) hath exalted thee.' *The Dragon*:
Ahi, the great serpent, Vṛitra, or a kindred demon of drought.

- 3 By men hath Indra been advanced, the Vṛitra-slayer,
to joy and strength.
Him only we invoke for help in battles whether
great or small: be he our aid in deeds of might!
- 4 Unconquered strength is only thine, Indra, Stone-
caster, Thunder-armed!
When thou with thy surpassing power smotest
to death that guileful beast, lauding thine own
supremacy.
- 5 Go forward, meet the foe, be bold; thy bolt of
thunder is not checked!
Manliness, Indra, is thy strength. Slay Vṛitra, make
the waters thine, lauding thine own supremacy!
- 6 When war and battles are on foot, booty is offered
to the bold.
Yoke thou thy wildly-rushing bays. Whom wilt
thou slay, and whom enrich? Do thou, O Indra,
make us rich!
- 7 Well have they eaten and rejoiced; the friends have
risen and passed away:
The sages luminous in themselves have praised thee
with their latest hymn. Now, Indra, yoke thy
two bay steeds!

3 Rigveda I. 81. 1. Ascribed to Gotama, or Gautama according to Sāyana. *By men*: by the ministering priests who exalt and strengthen the God with oblations.

4 Rigveda I. 80. 7. Ascribed to Gotama, or Gautama. *Stone-caster*: wielder of the thunderbolt. *That guileful beast*: the demon or monster Vṛitra.

5 Rigveda I. 80. 3. *The waters*: the rain which Vṛitra has obstructed.

6 Rigveda I. 81. 3. Ascribed to Gotama, or Gautama.

7 Rigveda I. 82. 2. Ascribed to Gotama, or Gautama. *Well have they eaten*: referring probably to the institutors of the sacrifice; but, according to Sāyana, to the Manes or Ancestral Spirits. *Have risen and passed away*: this is a conjectural translation, suggested by Prof. Ludwig. According to Benfey, *avādhūshata*, means, have nodded or

8 Graciously listen to our songs, Maghavan, be not negligent!

When wilt thou make us glorious? Make this, only this, thine end and aim. Now, Indra, yoke thy two bay steeds!

9 Within the waters runs the Moon, he with the beauteous wings in heaven.

Ye lightnings with your golden wheels, men find not your abiding-place. Mark this my woe, ye Earth and Sky!

10 To meet your treasure-bringing car, the mighty car most dear to us,

Asvins, the Rishi is prepared, your worshipper, with songs of praise. Lovers of sweetness, hear my call!

DECADE IV.

Agni and others.

O AGNI, God, we kindle thee, refulgent, wasting not away,

That this more glorious fuel may send forth for thee its shine to heaven. Bring food to those who sing thy praise!

shaken their heads in tokens of satisfaction. 'Schütteten uns liebes zu,' poured blessings upon us.—Grassmann. *The sages luminous in themselves*: probably the Maruts.

8 R̥igveda I. 82. 1.

9 R̥igveda I. 105. 1. Ascribed to Kutsa or to Trita. Âptya by the R̥igveda Index, and by Sâyana's Commentary to Trita. See Book iv., Chapter ii., Decade III., Stanza 9, Note. *Within the waters*: in the ocean of air. *He with the beauteous wings*: *suparnaḥ*: the Sun. *Mark this my woe*: or, Attend to this my hymn.

10 R̥igveda V. 75. 1. Ascribed to Avasyu. *Lovers of sweetness*: drinkers of the sweet Soma juice. According to Sâyana, masters of the Madhuvidyâ, or knowledge of sweetness, the knowledge that teaches where Soma is to be found.

The metre is Âstârapankti in stanzas 2 and 4, Uparishatdbr̥ihati (8 × 3 + 12) in stanza 8, and Pankti in the rest of the hymn.

1 R̥igveda V. 6. 4. Ascribed to Vasuṣruta by the R̥igveda Index, but to Vatsa by Sâyana's Commentary. *For thee*: or, belonging to thee. *Bring*: or, let him (Agni) bring.

2 With offerings of our own we choose thee, Agni, as
our Hotar priest,
Piercing and brightly shining—at your glad carouse
—served with trimmed grass at sacrifice. Thou
waxest great.

3 O heavenly Dawn, awaken us to ample opulence
to-day,

Even as thou didst waken us with Satyaśravas, Vay-
ya's son, high-born! delightful with thy steeds!

4 Send us a mind that brings delight, send energy and
mental power.

Then—at your glad carouse—let men joy in thy
love, sweet juice! as kine in pasturage. Thou
waxest great.

5 Great, as his nature is, through power, terrible,
he hath waxed in strength.

Lord of bay steeds, strong-jawed, sublime, he in
joined hands for glory's sake hath grasped his
iron thunderbolt.

2 R̥igveda X. 21. 1. Ascribed to Vimada by the R̥igveda Index, but to Vatsa by Sāyana's Commentary. *At your glad carouse*: apparently a Soma-drinking refrain addressed to the Viśvedevas, All-Gods, or all Gods together. *Thou waxest great*: a similar refrain addressed to Agni. Both refrains recur in every stanza of the original hymn.

3 R̥igveda V. 79. 1. Ascribed to Satyaśravas by the R̥igveda Index, but to Vatsa by Sāyana's Commentary. *With Satyaśravas*: that is, when he sang to thee. *Delightful with thy steeds*: pleasant, or glorious, on account of the horses which thou bestowest. So, in I. 113. 8, the Dawns are called givers of kine and horses, which represent wealth in general.

4 R̥igveda X. 25. 1. Ascribed by the R̥igveda Index to Vimada or Vasukṛt, but by Sāyana's Commentary to Vatsa. The double burden or refrain of stanza 2 is again employed, with little or no connexion with the rest of the stanza.

5 R̥igveda I. 81. 4. Ascribed to Gotama.

- 6 He, Indra, verily will mount the powerful car that finds the kine,
 Who thinks upon the well-filled bowl, the tawny coursers' harnesser. Now, Indra, yoke thy two bay steeds!
- 7 I think of Agni who is kind, whom, as their home, the milch-kine seek :
 Whom fleet-foot coursers seek as home, and strong enduring steeds as home. Bring food to those who sing thy praise!
- 8 No peril, no severe distress, ye Gods, affects the mortal man
 Whom Aryaman and Mitra lead, and Varuṇa, of one accord, beyond his foes.

DECADE V.

Soma Pavamāna.

Flow forth, O Soma, flow thou onward, sweet to Indra's, Mitra's, Pāshan's, Bhaga's taste.

6 Rigveda I. 82. 4. Ascribed to Gotama. The meaning is: the man who remembers to offer to Indra the libations of Soma juice which bring the God to the sacrifice will certainly obtain riches in return.

7 Rigveda V. 6. 1. Ascribed to Vasuṣruta. *Strong.....steeds: vājīnah*: according to Sâyana, the institutors of sacrifices who bring oblations.

8 Rigveda X. 126. 1. Ascribed to Kulmalabarhisha, or to Anghonuch.

The metre in stanzas 2 and 6 is Anusṭup Pīpilikamadhya (with a Pāda of four syllables—the Vṛitras; thou—following the first octosyllabic Pāda); Padapankti (consisting of three Pādas of five syllables each in the first line and a Trisṭup in the second) in stanza 8; Pura-ūshpiḥ (12 + 8 + 8) in stanza 9; and Dvipadā Virāj (a species of Gāyatrī consisting of two Pādas only, containing 12 + 8 or 10 + 10 syllables) in the rest of the hymn.

1 Rigveda IX. 109. 1. Ascribed to the Agnayo Dhishnyāḥ, sacrificial Agnis or Fires, said to be the sons of Īṣvara the Supreme Deity of post-Vedic times. *Bhaga*: the name of this ancient deity still

- 2 Rush forth to battle, conquering the Vṛitrās; thou speedest to quell the foes like one exacting debts.
- 3 Flow onward, Soma, as a mighty sea, as Father of the Gods, to every form.
- 4 Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.
- 5 Fair Indu hath flowed on for rapturous joy, sage, for good fortune, in the waters' lap.
- 6 In thee, effused, O Soma, we rejoice ourselves for great supremacy in fight :
Thou, Pavamāna, enterest into mighty deeds.
- 7 Who are these radiant men in serried rank, Rudra's young heroes, too, with noble steeds?

survives in the Slavonic languages as a general name for God. He is frequently invoked together with Pūshan and the Ādityas, and is regarded as the special giver of wealth and prosperity.

Stanzas 1—6 and 10 are addressed to Soma Pavamāna, the deified juice of the Soma-plant as it undergoes purification by flowing through the wool which is used as a strainer. See Muir, *Original Sanskrit Texts*, V. 258 ff.

2 R̥gveda IX. 110. 1. Ascribed to the princes Tryarūpa and Trasadasyu, who are frequently mentioned in the R̥gveda.

3 R̥gveda IX. 109. 4. *To every form*: to all the forms or essences of the Gods into which he enters. See Bergaigne, *La Religion Védique*, III. p. 212.

4 R̥gveda IX. 109. 10. *For mighty strength*: the R̥gveda has:—'for wisdom and for power.' *Bathed*: washed and cleansed in the waters used in preparing the juice as a race-horse is washed by his groom.

5 R̥gveda IX. 109. 13. *Indu*: Soma. *In the waters' lap*: in the water wherein the stalks of the plant are soaked.

6 R̥gveda IX. 110. 2. *For great supremacy in fight*: *śamaryardāje*: the locative being used with a dative signification.

7 R̥gveda VII. 56. 1. Ascribed to Vāsishṭha. The Maruts are the deities. *In serried rank*: literally, of the same nest, dwelling together, closely united.

- 8 Agni, with hymns may we now accomplish that
which thou lovest,
Strength, like a horse, auspicious strength with
service.
- 9 The strong youths have come forth to view, to show
their strength, God Savitar's quickening energy :
Ye warrior horsemen, win the heavens.
- 10 Soma, flow splendid with thy copious stream in due
succession through the ample fleece.

CHAPTER II.

DECADE I.

Indra.

- GIVER from all sides, bring to us from every side,
thou whom as strongest we entreat!
- 2 This Brahman, come at due time, named Indra,
is renowned and praised.

8 Rigveda IV. 10. 1. Ascribed to Vâmadeva. *That: tam: yajñam*, sacrifice, appears to be understood. The stanza is difficult to construe, and the meaning is obscure. *With service*: the meaning of *ohaiḥ* is uncertain. Benfey translates it by 'mit dich erhebenden Liedern,' 'with songs that extol thee;' Prof. Grassmann by 'mit Andacht,' 'with devotion;' and Prof. Ludwig by 'mit deiner billigung,' 'with thy approval.'

9 The stanza is not found in the Rigveda. *The strong youths*: apparently the Maruts. *God Savitar's quickening energy*: to aid the productive power of the Sun.

10 Rigveda IX. 109. 7. *The ample fleece*: the woollen strainer or filter through which the Soma juice is run to purify it.

The metre in stanzas 3 and 7, the only stanzas taken from the Rigveda, is Trisṭup and Dvipadā Virāj, respectively. In the rest of the hymn the metres are irregular.

2 *This Brahman*: Indra, regarded as a priest who possesses sacred knowledge: 'The Brahman who accepts the prayer.'—Rigveda VI. 45. 7. 'Indra is priest and Rishi.'—Rigveda VIII. 16. 7.

- 3 The Brahmans with their hymns exalting Indra increased his strength that he might slaughter Ahi.
 4 Anavas wrought a chariot for thy courser, and Tvashtar, much-invoked! the bolt that glitters :
 5 Rest, wealth to him who longs for wealth! the riteless stirs not his love nor wins his way to riches.
 6 The cows are ever pure and all-supporting, the Gods are ever free from stain and blemish.
 7 With all thy beauty come! The kine approaching with full udders follow on thy path.
 8 May we, inhabiting a meath-rich dwelling, increase our wealth, and think of thee, O Indra!
 9 The Maruts with fair hymns chant out their praise-song: this Indra, famed and youthful, shouts accordant.
 10 Sing to your Indra, mightiest Vṛitra-slayer, sing to the Sage the song that he accepteth!

DECADE II.

Agni. Indra.

OBSERVANT Agni hath appeared, oblation-bearer with his car.

3 R̥gveda V. 31. 4. Ascribed to Avasyu.

4 Taken from the same stanza as the preceding. *Anavas*; descendants of the eponymus Anu; the Bhṛigus are probably meant. Cf. R̥gveda IV. 16. 20.

5 *The riteless stirs not his love*: the man who neglects the worship of the Gods does not move Indra to show him affection.

6 *The cows*: *gāvaḥ*; meaning, according to Sāyaṇa, the sunbeams, or waters, or the three Vedas. The connexion of the line with what precedes or with what follows is not apparent.

7 R̥gveda X. 172. 1. Ascribed to Samvarta. The hymn in the R̥gveda is addressed to Ushas or Dawn.

The metre of 1 consists of one line, or two Pādas, of Pankti; in 2 and 5 it is Dvipadā Virāj; in 6 and 8 Dvipadā Trisṭup; in 3 Quindecasyllabic Gâyatri; 7 consists of two Pādas of Gâyatri; 10 of one Pāda of Gâyatri; 4 and 9 are irregular.

1 R̥gveda, Vâlakhilya 8. 5. Ascribed to Pṛishadra.

- 2 O Agni, be our nearest friend, yea, our protector
and our kind deliverer!
- 3 Like wondrous Bhaga, Agni deals treasure among
the mighty.
- 4 Far off, or present even now, send forth thy shouting
first of all!
- 5 Dawn drives away her sister's gloom, and, through
her excellence makes her retrace her path.
- 6 May we, with Indra and the Gods to aid us, bring
these existing worlds to full completion!
- 7 Like streams of water on their way, let bounties,
Indra, flow from thee!
- 8 With this may we obtain strength god-appointed,
happy with brave sons through a hundred winters!
- 9 With strength let Mitra, Varuna swell oblations; do
thou prepare for us rich food, O Indra!
- 10 Indra is King of all the world.

2 R̥gveda, V. 24. 1. Ascribed to the Gaupāyanas or Laupāyanas.

3 Not found in the R̥gveda.

4 Ditto. *Thy shouting*: the roar of thy flames.

5 R̥gveda X. 172. 4. *Her sister's gloom*: the darkness of Night.

6 R̥gveda X. 157. 1. Ascribed to Bhuvana. *Bring.....to full completion*: through the efficacy of the sacrifice which we are performing.

7 Not found in the R̥gveda. *Streams of water*: Sāyana, whom Benfey follows, takes *srutayah* here to mean by-ways. 'As many by-paths meet in the highway, so let all riches meet in thee.'—Stevenson.

8 R̥gveda VI. 17. 15. Ascribed to Bharadvāja. *With this: girā*, song, being understood. *Hundred winters*: a hundred years being regarded in Vedic times as the natural duration of human life. See R̥gveda, General index.

9 Not found in the R̥gveda.

10 Ditto.

DECADE III.

Indra and others.

At the Trikadrukas the great and strong enjoyed
the barley-brew. With Viṣṇu did he drink the
pressed-out Soma juice, even as he would.

That hath so heightened him the great, the wide to
do his mighty work. So did the God attend the
God, true Indu Indra who is true.

2 This God who sees for thousands of mankind, the
light, the thought of poets, and the Law,

The brilliant one, hath sent forth hither all the
Dawns: spotless, one-minded, zealous in their
home they dwell, with thought upon the Steer.

3 Come to us, Indra, from afar, conducting us, as, to
the gatherings, a Lord of heroes, as an archer King,
the heroes' Lord!

We come with gifts of pleasant food, with flowing
juice, invoking thee, as sons invite a sire, that we
may win the spoil, thee, bounteousest, for gain of
spoil.

The metre is Ashti ($16 \times 4 = 64$ syllables) in stanzas 1 and 10;
Atyashti ($17 \times 4 = 68$) in 3, 5, 7, 9; Atijagati (13×4) in 4 and 6;
and irregular in 2 and 8.

1 R̥gveda II. 22. 1. Ascribed to Gṛtsamada. *Trikadrukas*: the
first three days of the religious ceremony called Abhiplava.

2 Not found in the R̥gveda. *Who sees for thousands of mankind*:
sahasramānavo dṛisāḥ: Sāyana's division of the first word is *sahasra-*
mānavo, but it seems impossible to construe this. *Spotless, one-minded,*
zealous: apparently referring to the sunbeams. *The Steer*: the Sun.

3 R̥gveda I. 130. 1. Ascribed to Paruchkhēpa. The hymns
attributed to this Rishi are generally very obscure and frequently
unintelligible. One of their peculiarities is 'to reiterate a leading
word which occurs the third or fourth from the end of the first line,
and sometimes also of the third, and to repeat it as the last word of
the line.'—Wilson. See stanza 9, Note. *An archer: astā*: the R̥gveda
has *astam*, home.

- 4 Loudly I call that Indra Maghavan, the mighty, resistless, evermore possessing many glories. Holy, most liberal, may he lead us on to riches, through songs, and, thunder-armed, make all our pathways pleasant!
- 5 Heard be our prayer! In thought I honour Agni first: now 'straightway we elect this heavenly company, Indra and Vāyu we elect. For when our latest thought is raised and on Vivasvân centred well, then do our holy songs go forward on their way, our songs as 'twere unto the Gods.
- 6 To Vishnu, to the mighty whom the Maruts follow, let your hymns born in song go forth, Evayâmarut! To the strong, very holy band adorned with bracelets, that rushes on in joy and ever roars for vigour!
- 7 With this his golden splendour purifying him, he with his own allies subdues all enemies, as Sûra with his own allies.

4 Rîgveda VII. 86. 13. Ascribed to Rebha.

5 Rîgveda I. 139. 1. Ascribed to Paruchhhepa. See stanza 3, Note. *Vāyu*: God of wind.

6 Rîgveda V. 87. 1. Ascribed to a supposed Rishi named Evayâmarut: but this word, whatever its exact meaning may be, is evidently a mere sacrificial exclamation. It recurs, as a sort of burden, in each verse of the original hymn. See Rîgveda, Vol. II., pp. 304, 305. *Born in song*: developing themselves and taking form in song: 'voice-born.'—Wilson.

7 Rîgveda IX. 111. 1. Ascribed to Anânata, son of Paruchhhepa. *He*: Soma. *All enemies*: the fiends of darkness. *As Sûra with his own allies*: as Sûrya or the Sun with his attendant beams of light. *Of juice*: the Rîgveda has *sutasya* instead of *prichhasya* which Sâyana explains by *somasya*, of Soma. *With the praisers*: *rikvabhîh*: perhaps the Angirases, members of the priestly family so named, are intended. *Having seven mouths*: that is, one mouth each, the mouth being mentioned in reference to their singing or to their love of Soma juice.

Cleansing himself with stream of juice he shines forth
yellow-hued and red, when with the praisers he
encompasses all forms, with praisers having seven
mouths.

- 8 I praise this God, parent of heaven and earth,
exceeding wise, possessed of real energy, giver
of treasure, thinker dear to all, •

Whose splendour is sublime, whose light shone bril-
liant in creation, who, wise and golden-handed,
in his beauty made the sky.

- 9 Agni I deem our Hotar-priest, munificent wealth-
giver, Son of Strength, who knoweth all that is,
even as the Sage who knoweth all.

Lord of fair rites, a God with form erected turning
to the Gods, he, when the flame hath sprung forth
from the holy oil, the offered fatness, longs for it
as it glows bright.

- 10 This, Indra! dancer! was thy hero deed, thy first and
ancient work, worthy to be told forth in heaven,

Even thine who furtheredst life with a God's own
power, freeing the floods. • All that is godless may
he conquer with his might, and, Lord of Hundred
Powers, find for us strength and food!

8 Not found in the R̥igveda. Ascribed to Nakula. The deity is
Savitār, the Sun as generator and vivifier.

9 R̥igveda I. 127. 3. Ascribed to Paruchchhapa. See stanza 3,
Note. *Who knoweth all that is*: *jātavedasam*: omniscient Agni. 'Thus
we have here *sūnum sūhaso JĀTAVEVASAM, vipram na JĀTAVEDASAM*;
this is nothing else than a kind of verbal alliterative jingle, but the
Scholiast thinks it necessary to assign to the repeated word a distinct
signification.'—Wilson.

10 R̥igveda II. 22. 4. Ascribed to Gṛtsamada. *Dancer*: active
in battle, dancer of the war-dance. *Life*: *asum*, as in the R̥igveda,
appears to be the right reading. *Freeing the floods*: releasing the
rain which Vṛitra had obstructed.

DECADE IV.

Soma Pávamāna.

HIGH is thy juice's birth : though set it heaven, on
earth it hath obtained dread sheltering power and
great renown.

- 2 In sweetest and most gladdening stream flow pure,
O Soma, on thy way, pressed out for Indra, for
his drink!
- 3 Flow onward mighty with thy stream, inspiring the
Maruts' Lord, winning all riches with thy power!
- 4 Flow onward with that juice of thine most excellent,
that brings delight, slaying the wicked, dear to Gods!
- 5 Three several words are uttered : kine are lowing,
cows who give the milk : the tawny-hued goes
bellowing on.
- 6 For Indra girt by Maruts, flow, thou Indu, very
rich in meath, to seat thee in the place of song!
- 7 Strong, mountain-born, the stalk hath been pressed
in the streams for rapturous joy. Hawk-like he
settles in his home.

The metre is Gāyatri.

1 R̥igveda IX. 61. 10. Ascribed to Amahiya.

2 R̥igveda IX. 1. 1. Ascribed to Madhuchchhandas.

3 R̥igveda IX. 65. 10. Ascribed to Bhṛigu, son of Varuṇa, or to
Jamadagni of the family of Bhṛigu.

4 R̥igveda IX. 61. 19. Ascribed to Amahiya.

5 R̥igveda IX. 33. 4. Ascribed to Trita Āptya. *Three several words:* meaning, according to Sāyaṇa, *trividhā stutiḥ*, praise of three kinds from the three Vedas. Perhaps, as Prof. Ludwig suggests, the three vocal tones or keys are intended. *The milk* : required for sacrificial purposes. *The tawny-hued* : the yellow Soma juice. *Bellowing* : or, roaring : an exaggerated expression for the sound made by the juice, as it drops from the filter.

6 R̥igveda IX. 64. 22. Ascribed to Kaśyapa. *In the place of song* : the R̥igveda has *ṛitasya*, 'of sacrifice,' instead of *arkasya*, 'of song,' or 'of the hymn.'

7 R̥igveda IX. 62. 4. Ascribed to Jamadagni. *The stalk* : the Soma plant, which is said to have grown on mountains.

- 8 Gold-hued! as one who giveth strength flow on for
Gods to drink, a draught for Vāyu and the Marut
host!
- 9 Soma, the dweller on the hills, effused, hath flowed
into the sieve. All-bounteous art thou in carouse.
- 10 The Sage of heaven whose heart is wise, when laid
between both hands, with roars, gives us delightful
powers of life.

DECADE V.

Soma Pavamāna.

- THE rapture-shedding Somas have flowed forth in
our assembly, pressed to glorify our liberal lords.
- 2 The Somas, skilled in song, the waves, have led the
water forward, like buffaloes speeding to the woods.
- 3 Indu, flow on, a mighty juice; glorify us among the
folk: drive all our enemies away!
- 4 For thou art strong by splendour: we, O Pavamāna,
call on thee, the brilliant looker on the light.

8 R̥igveda IX. 25. 1. Ascribed to Dṛiḥachyuta.

9 R̥igveda IX. 18. 1. Ascribed to Asita, or to Devala. *The sieve*:
the strainer, made of twigs and lined with wool.

10 R̥igveda IX. 9. 1. Ascribed to Asita, or to Devala. *The Sage of
heaven*: the Soma. *Both hands*; *naptyoḥ*: literally, two granddaughters.
According to Sâyana, the two boards used in pressing the Soma are
intended. *With roars*: *svanaiḥ*: the sound made by the dropping
juice. The R̥igveda has *svāno*, effused.

The metre is Gâyatri. All the verses are from Book IX. of the
R̥igveda.

1 Hymn 32. 1. Ascribed to Śyāvāśva. *Our liberal lords*: the
institutors of sacrifices.

2 Hymn 33. 1. Ascribed to Trita Âptya. The R̥igveda has *na
yanti* instead of *ayanta*:—‘Like waves of water, skilled in song the
juices of the Soma go onward like buffaloes to woods.’

3 Hymn 61. 28. Ascribed to Amah̥iyu.

4 Hymn 65. 4. Ascribed to Bhṛigu or to Jamadagni. *Pavamāna*:
Soma undergoing purification for sacrificial purposes.

- 5 Indu, enlightener, dear, the thought of poets, hath flowed clearly, like a charioteer who starts the steed.
- 6 Through our desire of heroes, kine, and horses, potent Soma drops, brilliant and swift, have been effused.
- 7 God, working with mankind, flow on; to Indra go thy gladdening juice: to Vāyu mount as Law commands!
- 8 From heaven hath Pavamāna made, as 'twere, the marvellous thunder, and the lofty light of all mankind.
- 9 Pressed for the gladdening draught the drops flow forth abundantly with song, flow onward with the stream of meath.
- 10 Reposing on the river's wave, the Sage hath widely flowed around, bearing the bard whom many love.

5 Hymn 64. 10. Ascribed to Kaśyapa. *The thought: matiḥ*: the Rigveda has *matī*, 'by tho thoughts or hymns.'

6 Hymn 64. 4.

7 Hymn 63. 22. Ascribed to Nīdhruvi.

8 Hymn 61. 16. Ascribed to Amahiyu. 'The purified [Soma] has generated the great light which is common to all mankind, like the wonderful thundering of the sky.'—Muir, *Original Sanskrit Texts*, IV. 112. The great light common to all men, or *viśvānaram*, or *the lofty light of all mankind*, is Agni Vaiśvānara.

9 Hymn 10. 4. Ascribed to Asita or Devala.

10 Hymn 14. 1. Ascribed to Asita or Devala. *On the river's wave*: in the vasativari waters which are used to sprinkle or soak the stalks of the Soma plants. *Bearing the bard*: the Sage, that is omniscient deified Soma juice, is said to bear the bard, that is, itself—called bard on account of the sound it makes in dropping. The Rigveda has *kāram* instead of *kārum*, 'bearing the hymn,' or, perhaps, 'the prize,' Soma being regarded as a 'courser or race-horse.'

BOOK VI.

CHAPTER I.

DECADE I.

Soma Pavamāna.

- THE Gods have come to Indu well-descended, beautified with milk, the active crusher of the foe.
- 2 Active, while being purified, he hath assailed all enemies: they deck the Sage with holy hymns.
 - 3 Pouring all glories hither, he, effused, hath passed within the jar: Indu on Indra is bestowed.
 - 4 From the two press-boards is the juice sent, like a car-horse, to the sieve: the steed steps forward to the goal.
 - 5 Impetuous, bright, have they come forth, unwearied in their speed, like bulls, driving the black skin far away.

The metre is Gâyatri. All the references are to Book IX. of the Rîgveda.

1 Hymn 61. 13. Ascribed to Amahiyu. *Well-descended*: literally, well-born, or well produced.

2 Hymn 40. 1. Ascribed to Bṛiṇanmati.

3 Hymn 62. 19. Ascribed to Jamadagni. *The jar*: the *kalaṣa*, beaker or vase into which the Soma juice flows. *Indu on Indra is bestowed*: instead of this, the Rîgveda has, '(he) stands like a hero 'mid the kine,' that is, among the enemy's cattle for which he fights.

4 Hymn 36. 1. Ascribed to Prabhūvasu. *Press-boards*: two planks, between which the stalks of the Soma plant, after they have been bruised by the pressing-stones, are thoroughly squeezed so that all the juice may be extracted.

5 Hymn 41. 1. Ascribed to Medhyâtithi. *The black skin*: meaning, apparently, both the black pall or covering of night and the Rākshasas or dark-skinned Dasyus, the non-Āryan inhabitants of the country.

- 6 Soma, thou flowest chasing foes, finder of 'wisdom and delight: drive thou the godless folk afar!
- 7 Flow onward with that stream wherewith thou gavest splendour to the Sun, speeding the waters kind to man!
- 8 Flow onward thou who strengthenedst Indra to slaughter Vṛitra who compassed and stayed the mighty floods!
- 9 Flow onward, Indu, with this food for him who in thy wild delights battered the nine-and-ninety down!
- 10 Flow, pressed, into the filter, speed the heavenly one who winneth wealth, who bringeth booty through our juice!

DECADE II.

Soma Pavamāna.

THE tawny Bull hath bellowed, fair as mighty Mitra to behold; he gleams and flashes with the Sun.

- 2 We choose to-day that chariot-steed of thine, the strong, that brings us bliss, the guardian, the desire of all.

6 Hymn 63. 24. Ascribed to Nidhruvi.

7 Hymn 63. 7.

8 Hymn 61. 22. Ascribed to Amahīyu.

9 Hymn 61. 1. *The nine-and-ninety*: 'the countless cloud-castles of the demons of drought.

10 Hymn 52. 1. Ascribed to Uchathya. *The heavenly one*: *dyuk-sham*: this and the following epithet are in the nominative case in the R̥gveda. They refer to the juice regarded as distinct from Soma who is addressed.

The metre is Gāyatri. All the references are to Book IX. of the R̥gveda.

1 Hymn 2. 6. Ascribed to Medhâtithi. *The tawny Bull*: the strong, greenish-yellow Soma juice. 'The golden-hued showerer of blessings.'—Wilson. *With the Sun*: in rivalry with Sūrya, the Sun-god.

2 Hymn 65. 28. Ascribed to Bhṛigu or Jamadagni. *That chariot-steed of thine*: that is, Soma itself, which is frequently called *vahni*,

- 3 Adhvaryu, to the filter lead the Soma juice expressed with stones: make thou it pure for Indra's drink.
- 4 Swift runs this giver of delight, even the stream of flowing juice: swift runs this giver of delight.
- 5 Pour hitherward, O Soma, wealth in thousands and heroic strength, and keep renown secure for us!
- 6 The ancient living ones have come unto a newer resting-place. They made the Sun that he might shine.
- 7 Soma, flow on exceeding bright with loud roar to the reservoirs, resting in wooden vats, thy home!
- 8 O Soma, thou art strong and bright, potent, O God, with potent sway: thou, mighty one, ordainest laws.
- 9 For food, flow onward with thy stream, cleansed and made bright by sapient men: Indu, with sheen approach the milk!
- 10 Soma, flow on with pleasant stream, strong and devoted to the Gods, our friend, unto the woollen sieve.

carrier, drawer, or horse that carries or draws. *The guardian: pāntam*: according to Professor Pischel 'den schwellenden,' the swelling one. See *Vedische Studien*, I. pp. 191—194.

3 Hymn 51. 1. Ascribed to Uchathya.

4 Hymn 58. 1. Ascribed to Avatsāra. *Swift: tarat*: 'rescuing (his worshippers from sin).—Wilson.

5 Hymn 63. 1. Ascribed to Nidhruvi.

6 Hymn 23. 2. Ascribed to Asita or Devala. *The ancient living ones*: the Soma-drops. *Newer resting-place*: a newly prepared place of sacrifice.

7 Hymn 65. 19. Ascribed to Bhṛigu or Jamadagni. *In wooden vats: vaneshu*: literally, in woods. According to Sāyana, 'in waters.' In the *Rigveda*, the last Pāda is different:—'Falcon-like resting in thine home.'

8 Hymn 64. 1. Ascribed to Kasyapa. *Strong: vṛishā*: see *Vedic Hymns* (Sacred Books of the East), Part I, pp. 139, 140.

9 Hymn 64. 13.

10 Hymn 6. 1. Ascribed to Asita or Devala.

- 11 By this solemnity, Soma, thou, though great, hast been increased: in joy thou verily actest like a bull!
- 12 Most active and benevolent, this Pavamâna sent to us for lofty friendship meditates.
- 13 Indu, to us for this great rite, bearing as 'twere thy wave to Gods, unwearied, thou art flowing on.
- 14 Chasing our foemen, driving off the godless, Soma floweth on, going to Indra's settled place.

DECADE III.

Soma Pavamâna.

CLEANSING thee, Soma, in thy stream, thou flowest in a watery robe: giver of wealth, thou sittest in the place of Law, O God, a fountain made of gold.

- 2 Hence sprinkle forth the juice effused, Soma, the best of sacred gifts, who, friend of man, hath run amid the water-streams! He hath pressed Soma out with stones.

11 Hymn 47. 1. Ascribed to Kavi. In the Rîgveda, 'Soma' is in the nominative case, and the verbs are in the third person. *Actest like a bull*: roarest.

12 Hymn 62. 10. Ascribed to Jamadagni. *Meditates*: 'is known (by all).'—Wilson.

13 Hymn 44. 1. Ascribed to Ayâsya. *For this great rite*: 'to give us abundant wealth.'—Wilson.

14 Hymn 61. 25. Ascribed to Amahîyu. *The godless*: *arâvṇaḥ*: those who present no sacrificial offerings. *Settled place*: *nishkritam*: the vessel set apart for the Soma juice that is to be offered to him.

The whole of the hymn is taken from the Rîgveda, Book IX. 107, which is ascribed to the Seven Rishis Bhâradvâja, Kaśyapa, Gotama, Atri, Viśvâmitra, Jamadagni, and Vasishṭha. The metre is Bṛihati.

1 Stanza 4. *In the place of Law*: in the place of Law-ordained sacrifice.

2 Stanza 1. *He*: the priest. Or *sushdva* may be the first person.

- 3 Expressed by stones, O Soma, and urged through the long wool of the sheep, thou, entering the press-boards even as men a fort, gold-hued hast settled in the vats.
- 4 O Soma,—for the feast of Gods, river-like he hath swelled with surge, sweet with the liquor of the stalk, as one who wakes, into the vat that drops with meath.
- 5 Pressed out by pressers, Soma goes over the fleecy backs of sheep, goes, even as with a mare, in tawny-coloured stream, goes in a sweetly-sounding stream.
- 6 O Soma, Indu, every day thy friendship hath been my delight. Many fiends follow me; help me, thou tawny-hued: pass on beyond these barriers!
- 7 Deft-handed! thou when purified liftest thy voice amid the sea. Thou, Pavamāna, makest riches flow to us, yellow, abundant, much desired.

3 Stanza 10. *Press-boards: ghamā*: between which the crushed stalks of the Soma were thoroughly squeezed. See Zimmer, *Altindisches Leben*, p. 277. Others take *chamā* to be two saucers or beakers into which the filtered juice dropped: 'the cups.'—Wilson. 'Gefäss.'—Grassmann. Benfey translates correctly, 'zur Presse.'

4 Stanza 12. *O Soma.....he*: a sort of periphrasis for Soma in the nominative case.

5 Stanza 8. *As with a mare*: as swift as if he were carried by a race-horse.

6 Stanza 19. *Many fiends*: the text has only *purāṇi*, many, multa, in the neuter plural. Śāyana supplies *rakshāṇsi*, Rākshasas or fiends. *Pass on beyond these barriers*: 'overcome those who surround me.'—Wilson. 'Come within our enclosure.'—Stevenson. The latter appears to be the correct interpretation.

7 Stanza 21. *Amid the sea: antarikṣhe kalāṣe vā*, 'in the sky or in the beaker or jar,' says Śāyana.

- 8 The living drops of Soma juice pour, as they flow,
the gladdening drink, intelligent drops above the
station of the sea, exhilarating, dropping meath.
- 9 Soma, while thou art cleansed, most dear and watch-
ful in the sheep's long wool, most like to Angiras!
thou hast become a sage. Sprinkle our sacrifice
with mead!
- 10 Soma, the gladdening juice, flows pressed for Indra
with his Marut host: he hastens o'er the fleece
with all his thousand streams: him, him the men
make pure and bright.
- 11 Flow on, best winner of the spoil, to precious gifts
of every sort! Thou art a sea according to the
highest law, joy-giver, Soma! to the Gods.
- 12 Over the cleansing sieve have flowed the Pavamânas
in a stream, girt by the Maruts, gladdening, steeds
with Indra's strength, for wisdom and for dainty
food.

DECADE IV.

Soma Pavamâna.

Run onward to the reservoir and seat thee: cleansed
by the men speed forward to the battle!

8 Stanza 14. *The sea*: of air, or the vessel into which the juice flows. *Dropping meath*: or, giving capture. The Rîgveda has *svar-vidah*, finding light or heaven.

9 Stanza 6. *Most like to Angiras*; *añgirastama*: most richly endowed with the qualities of Angiras, the representative of the great family of priestly fathers or typical first sacrificers, frequently mentioned in the Rîgveda. *Mead*: or, rain.

10 Stanza 17. *The fleece*: the woollen strainer.

11 Stanza 23. The Rîgveda differs:—'Flow on to win the spoil, flow on to lofty lore of every kind. Thou, Soma, as exhilarator wast the first to spread the sea abroad for Gods.'

12 Stanza 25. *The Pavamânas*: 'thy purified juices.'—Wilson. *Dainty food*: oblations.

The metre is Trishtubh. All the references are to Book IX. of the Rîgveda.

1 Hymn 87. 1. Ascribed to Uṣanâ Kâvya. *Battle*: or, booty.

- Making thee glossy like an able courser, forth to the
sacred grass with reins they lead thee.
- 2 The God declares the deities' generations, like
Usanā, proclaiming lofty wisdom.
With brilliant kin, far-ruling, sanctifying, the wild
boar, singing with his foot, advances.
- 3 Three are the voices that the car-steed utters: he
speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the
hymns with eager longing come to Soma.
- 4 Made pure by this man's urgent zeal and impulse,
the God hath with his juice the Gods pervaded.
Pressed, singing, to the sieve he goes, as passes the
Hotar to enclosures holding cattle.
- 5 Father of holy hymns Soma flows onward, the
father of the earth, father of heaven;
Father of Agni, Sūrya's generator, the father who
begat Indra and Viṣṇu.
- 6 To him, praiseworthy, sacred tones have sounded,
Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuṇa, a river, lavishing
treasure, he distributes blessings.

2 Hymn 97. 7. Ascribed to Vṛishagana, son of Vasishṭha. *The wild boar*: Soma. *Singing with his foot*: sending out a sound as his drops flow down.

3 Hymn 97. 34. Ascribed to Parāśara. *Three are the voices*: the three Vedas, according to Sāyaṇa. Three tones of the voice are probably intended. *The car-steed*: Soma.

4 Hymn 97. 1. *This man's*: the priest's. *Impulse*: *hemanā*: from the root *hi*. According to Sāyaṇa, 'by gold,' that is by the gold-adorned hand of the priest. *Singing*: the sound of the flowing juice is compared to the priest's recitation of sacred texts. *Enclosures*: literally, measured seats or places: 'the halls prepared (for sacrifice) containing victims.'—Wilson.

5 Hymn 96. 5. Ascribed to Pratardana.

6 Hymn 90. 2. Ascribed to Vasishṭha. *Of the triple height*: dwelling in the firmament, on the mountain, and on the altar. *In wood*: in wooden vats. *Like Varuṇa, a river*: the R̥gveda differs:—'as Varuṇa (dwells) in rivers.'

- 7 Guard of all being, generating creatures, loud/roared
the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed
from the stone, Soma hath waxen mighty.
- 8 Loud neighs the tawny steed when started, settling
deep in the wooden vessel while they cleanse him.
Led by the men he makes the milk his raiment:
then shall he, of himself, engender worship.
- 9 This thine own Soma, rich in meath, O Indra, the
Strong, hath flowed into the Strong One's filter.
The swift steed, bounteous, giving hundreds, thousands,
hath reached the sacred grass which never fails him.
- 10 Flow onward, Soma, rich in meath, and holy, 'enrob-
ed in waters, on the fleecy summit!
Settle in vessels that are full of fatness, as cheering
and most gladdening drink for Indra!

DECADE V.

Soma Pavamāna.

IN forefront of the cars forth goes the hero, the
leader, seeking spoil : his host rejoices.

Soma endues his robe of lasting colours, and blesses,
for his friends, their calls on Indra.

7 Hymn 97. 40. *The sea : Soma. The fleecy summit : the woollen strainer. From the stone : the adrih of the text is unintelligible, and I adopt Prof. Ludwig's suggestion that adreh may have been the original reading. Benfey translates 'durch Steine' as though the word were adribhih.*

8 Hymn 95. 1. Ascribed to Praskaṇva. *Deep in the wooden vessel : literally, 'in the belly of the wood.'*

9 Hymn 87. 4. Ascribed to Uṣanā Kāvya. *The Strong hath flowed into the Strong One's filter : the R̥gveda has, 'strong for the strong (that is, for Indra) hath flowed into the filter.'*

10 Hymn 96. 13. Ascribed to Pratardana. *Full of fatness : ghī-tavanti : according to Sāyana, 'containing water.'*

The metre is Trisṭup. All the references are to Book IX. of the R̥gveda.

1 Hymn 96. 1. Ascribed to Pratardana. *The hero : Soma, as a warrior who goes forth to conquer. Seeking spoil : gavyan : literally,*

2 Thy streams have been poured forth with all their sweetness, when, cleansed, thou passest through the woollen filter.

The race of kine thou cleanseest, Pavamāna! Thou didst beget and speed the Sun with splendours.

3 Let us sing praises to the Gods: sing loudly, send ye the Soma forth for mighty riches!

Let him flow, sweetly-flavoured, through the filter: let the God Indu settle in the beaker!

4 Urged on, the father of the earth and heaven hath gone forth like a car to gather booty;

Going to Indra, sharpening his weapons, and in his hands containing every treasure.

5 When, by the law of the Most High, in presence of heaven and earth, the fond mind's utterance formed him,

Then, loudly lowing, came the cows to Indu, the chosen, well-loved master in the beaker.

6 Ten sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.

seeking cows, with allusion, perhaps, to the milk which will be mingled with the juice. *Of lasting colours: rabhasāni*: literally, robust. 'Hastily made.'—Wilson. 'Splendid.'—Dehfev. 'Brilliant.'—Grassmann.

2 Hymn 97. 31. Ascribed to Parāśara. *Thou didst beget*: instead of the active participle *janayan*, begetting, the R̥gveda has *jajñānah*, 'being born.'

3 Hymn 97. 4. *Let the God Indu*: the R̥gveda has *devayurnah*, 'our pious one,' instead of *deva induh*.

4 Hymn 90. 1. Ascribed to Vasishṭha.

5 Hymn 97. 22. *In presence of heaven and earth*: *dyukshoranīke*: the R̥gveda has *kshoranīke*, meaning, apparently, 'at the head of,' or 'chief of, food.'

6 Hymn 93. 1. Ascribed to Nodhas. *Ten sisters*: the fingers, which press out the juice of the Soma plant. *Thoughts*: the means by which he shows his devotion. *Child of Sūrya*: Sāyana explains *jādh*, offspring, by *jāyadh*, wives, i. e. the quarters of the heavens, called Sūrya's wives because they are made manifest by his rays: 'the green-tinted one flows round the wives of the sun.'—Wilson.

- Hither hath run the gold-hued child of Sûrya, and reached the vat like a fleet vigorous courser.
- 7 When beauties strive for him as for a charger, then strive the songs as people for the sunlight.
A mighty Sage, he flows enrobed in waters and hymns as 'twere a stall that kine may prosper.
- 8 Strong Indu, 'bathed in milk, flows on for Indra, Soma exciting strength, for his carousal.
He quells malignity and slays the demons, King of the homestead, he who gives us comfort.
- 9 Pour forth this wealth with this purification : flow onward to the yellow lake, O Indu !
Here, too, the bright one, wind-swift, full of wisdom, shall give a son to him who cometh quickly.
- 10 Soma, the mighty, when, the waters' offspring, he chose the Gods, performed that great achievement.
He, Pavamâna, granted strength to Indra : he, Indu, generated light in Sûrya.
- 11 As for a chariot-race, the skilful speaker, first hymn, inventor, hath with song been started.
The sisters ten upon the fleecy summit adorn the car-horse in the resting-places.

7 Hymn 94. 1. Ascribed to Kanva Ghaura. The meaning, apparently, is: when the bright and beautifying waters hasten emulously to cleanse Soma as though he were a horse, the voices of singing worshippers vie with each other like the shouts of men who are fighting for light and life. Soma flows on in his wisdom, blent with the waters and surrounded with hymns into the midst of which he enters as into a stable full of kine in order to make them increase and multiply.

8 Hymn 97. 10. Ascribed to Manyu Vâsishtha. *Of the homestead : vṛjanasya* : see Geldner, *Vedische Studien*, I. pp. 139, 143, 147 ; and Max Müller, *Vedic Hymns*, Part I. pp. 208, 304.

9 Hymn 97. 52. Ascribed to Kutsa of the family of Angiras.

10 Hymn 97. 41. Ascribed to Parâsara.

11 Hymn 91. 1. Ascribed to Kaśyapa. *The skilful speaker* : Soma who makes men eloquent. •*First hymn* : chief subject of hymns. The Rîgveda has *prathamô manishî*, 'chief, sage,' instead of *prathamâ manishâ*. *The sisters ten* : the priest's fingers.

- 12 Hastening onward like the waves of waters our holy hymns are coming forth to Soma.
To him they go with lowly adoration, and, longing,
enter him who longs to meet them.

CHAPTER II.

DECADE I.

Soma Pavamāna.

- For first possession of your juice, for the exhilarating drink,
Drive ye away the dog, my friends, drive ye the long-tongued dog away !
- 2 As Pūshan, Fortune, Bhaga, comes this Soma while they make him pure.
He, Lord of all the multitude, hath looked upon the earth and heaven.
- 3 The Somas, very rich in sweets, for which the sieve is destined, flow
Effused, the source of Indra's joy : may your strong juices reach the Gods !
- 4 For us the Soma juices flow, the drops best furtherers of weal,
Effused as friends, without a spot, benevolent, finders of the light.
- 5 Stream on us riches that are craved by hundreds,
best at winning spoil,

12 Hymn 95. 3. Ascribed to Praskaṇva.

The metre is Anuṣṭup. All the references are to Book IX. of the R̥gveda.

1 Hymn 101. 1. Ascribed to Andhigu. *Drive ye away* : prevent dogs, Rākshasas or fiends who disturb and defile sacrifices, from drinking the Soma juice.

2 Hymn 101. 7. Ascribed to Nahusha.

3 Hymn 101. 4. Ascribed to Yayāti.

4 Hymn 101. 10. Ascribed to Manu Sāmvarāṇa.

5 Hymn 98. 1. Ascribed to Ambarisha and R̥ijisvan.

- Riches, O Indu, thousandfold, most splendid, that
surpass the light !
- 6 The guileless ones are singing praise to Indra's well-
belovèd friend,
As, in the morning of its life, the mothers lick the
new-born calf.
- 7 They for the bold and lovely one ply manly vigour
like a bow :
Bright, glad, in front of songs they spread to form
a vesture for the Lord.
- 8 Him with the fleece they purify, brown, golden-hued,
belovèd of all,
Who with exhilarating juice goes forth to all the
deities.
- 9 Let him, as mortal, crave this speech, for him who
presses, of the juice,
As Bhṛigu's sons chased Makha, so drive ye the
niggard hound away !

6 Hymn 100. 1. Ascribed to the two Rebhasūnus, sons of Rebha. *The guileless ones*: the *vaṣatīvarī* waters, used in the preparation of the Soma juice.

7 Hymn 99. 1. Ascribed to the two Rebhasūnus. *They*: the drops of flowing Soma juice, regarded as distinct from the deity, are the subject. In the R̥gveda, the reading in the second line is *ṣukrām vāyanty asurāya nirṇijam*, 'they weave bright raiment for the Lord,' instead of *ṣukrā vi yanty asurāya nirṇije*. The Asura or Lord is Soma the God.

8 Hymn 98. 7. Ascribed to Ambarisha and R̥ijīṣvan.

9 Hymn 101. 13. Ascribed to Prajāpati. 'The stanza is obscure. The R̥gveda has *sunvānasya* instead of *sunvānāya* and *vṛita* instead of *vaṣṭa*: 'Let no mortal hear the sound of the effused Soma.'—Wilson. Professor Ludwig's explanation of the Sāmaveda text is:—As a mortal [let him not be too proud] let him honour [let him have power over, let him dispose of] this speech of the juice for him [in favour of him], who presses-out thereof; or, Prof. Ludwig suggests, *vaṣṭa* may be referred to the root *vah*, vch-o, to carry. *Makha*: meaning elsewhere, strong, brisk, combatant or champion, is here, apparently, the name or an epithet of a demon who obstructed the Bhṛigus' sacrifice. *The niggard hound*: the Rākshasa or demon who offers no oblation to the Gods.

DECADE II.

Soma Pavamāna.

GRACIOUSLY-MINDED he is flowing on his way to win
 dear names o'er which the youthful one grows great.
 The mighty and far-seeing one hath mounted now
 the mighty Sūrya's car which moves to every side.

- 2 Spontaneous let our drops of Soma juice flow on,
 pressed out and tawny-coloured, mightily, to the
 Gods!

Still let our enemies, the godless, be in want, though
 filled with food; and let our prayers obtain success!

- 3 Most beauteous of the beauteous, Indra's thunderbolt,
 this Soma, rich in sweets, hath clamoured in the vat.
 Dropping with oil, abundant, streams of sacrifice flow
 unto him, and milch-kine, lowing, with their milk.

- 4 Indu hath started forth for Indra's settled place, and
 slights not, as a friend, the promise of his friend.

Soma comes onward like a youth with youthful maids,
 and gains the beaker by a course of hundred paths.

The metre is Jagatī. All the references are to Book IX. of the R̥gveda.

1 Hymn 75. 1. Ascribed to Kavi of the family of Bhṛigu. *O'er which*: that is, the fresh and strong Soma exceeds in greatness even the high titles which he wins, by his gracious deeds.

2 Hymn 79. 1. Ascribed to Kavi. The second line is conjecturally translated, the meaning of *ishayo* being unknown. The corresponding line in the R̥gveda has *vi cha naṣan na isho arītayo 'ryo naṣanta*, meaning, perhaps, :—'Perish among us they who give no gifts of food: perish the godless!'

3 Hymn 77. 1. Ascribed to Kavi. *As Indra's thunderbolt*: as mighty in operation as the bolt in Indra's hands. *And milch-kine*: the R̥gveda has *na*, like, instead of *cha*, and.

4 Hymn 86. 16. Ascribed to the R̥shis called Sikatas. *Settled place*: the vessel set apart for libations intended for Indra. *Promise*: Sāyana derives *saṅgīram* from *saṅgrī*, to swallow: 'the friend leaves not the stomach of his friend.'—Wilson. *Hundred paths*: through the interstices of the wood of which the filter is made.

5 On flows the potent juice, sustainer of the heavens,
the strength of Gods, whom men must hail with
shouts of joy.

Thou, gold-hued, started like a courser by brave men,
art lightly showing forth thy splendour in the
streams.

6 Far-seeing Soma flows, the Steer, the Lord of
hymns, the furtherer of days, of mornings, and of
heaven.

Breath of the rivers, he hath roared into the jars,
and with the help of sages entered Indra's heart.

7 The three-times seven milch-kine in the loftiest
heaven have for this Soma poured the genuine
milky draught.

Four other beauteous creatures hath he made for his
adornment when he waxed in strength through
holy rites.

8 Flow on to Indra, Soma, carefully effused: let sick-
ness stay afar together with the fiend!

Let not the double-tongued delight them with thy
juice: here be thy flowing drops laden with
opulence!

5 Hymn 76. 1. Ascribed to Kavi. *Lightly*: or, spontaneously.

6 Hymn 86. 19. *Breuth*: or, life: the R̥gveda has *krāṇā*, mixt,
instead of *prāṇā*.

7 Hymn 70. 1. Ascribed to R̥ṣu. *The three-times seven milch-kine*
are, according to Sāyaṇa, the twelve months, the five seasons, the three
worlds, and Āditya or the Sun. Probably, as Prof. Ludwig says,
the seven celestial rivers, multiplied by three to correspond with the
three divisions of heaven, are intended. These supply the genuine
draught in contrast with the *four other beauteous beings*, the Vasatīvarī
and the three Ekadhanā waters, which are terrestrial and factitious,
made to adorn or purify Soma.

8 Hymn 85. 1. Ascribed to Vena, of the family of Bhṛigu.

- 9 Even as a King hath Soma, red and tawny Bull,
been pressed: the wondrous one hath bellowed
to the kine.
While purified thou passest through the filtering
fleece to seat thee hawk-like on the place that
drops with oil.
- 10 The drops of Soma juice, like cows who yield their
milk, have flowed forth, rich in meath, unto the
deity,
And, seated on the grass, raising their voice, assum-
ed the milk, the covering robe wherewith the
udders stream.
- 11 They balm him, balm him over, balm him thoroughly,
caress the mighty strength and balm it with the
meath.
They seize the flying Steer at the stream's breathing-
place: cleansing with gold they grasp the animal
herein.
- 12 Spread is thy cleansing filter, Brahmanaspati: as
prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains
not this: they only which are dressed, which bear,
attain to it.

9 Hymn 82. 1. Ascribed, to Vasu, of the family of Bharadvâja. *That drops with oil*: where clarified butter is poured out. Sâyana explains *ghṛitavantam*, here by *udakavantam*, 'containing water.'

10 Hymn 68. 1. Ascribed to Vatsapri. The second line is obscure. According to Sâyana *usriyâh* here means cows:—'the lowing kine sitting on the *barhis* grass hold in their udders the pure (juice) welling up.'—Wilson.

11 Hymn 86. 43. *They*: the priests. *Breathing-place*: where the stream seems to stay for a moment to recover breath. *With gold*: with gold-ringed fingers. *The animal*: Soma.

12 Hymn 83. 1. Ascribed to Pavitra. What Brahmanaspati's filter is, is not clear. *The raw*: uncooked oblation. *Which bear*: 'bearing (the sacrifice).'—Wilson. *This*: the filter, according to Sâyana. Prof. Ludwig thinks that *tat* means Agni or Sûrya.

DECADE III.

Soma Pavamāna.

- To Indra, to the mighty one, let these gold-coloured
juices go,
Drops born as Law prescribes, that find the light of
heaven !
- 2 Flow vigilant for Indra, thou Soma, yea, Indu, run
thou forth :
Bring hither splendid strength that finds the light of
heaven !
- 3 Sit down, O friends, and sing aloud to him who
purifies himself :
Deck him for glory, like a child, with holy rites !
- 4 Friends, hymn your Lord who makes him pure for
rapturous carouse : let them
Sweeten him, as a child, with lauds and sacred gifts !
- 5 Breath of the mighty Dames, the Child, speeding the
plan of sacrifice,
Surpasses all things that are dear, yea, from of old !
- 6 In might, O Indu, with thy streams flow for the
banquet of the Gods :
Rich in meath, Somā, in our beaker take thy seat !

The metre is Ushnih (8 + 8 + 12). The references are to Book IX. of the R̥gveda.

1 Hymn 106. 1. Ascribed to Agni Chākshusha. *As Law prescribes* : *grushite* : the R̥gveda has *grushīti*, rapidly.

2 Hymn 106. 4. Ascribed to Chakshus Mānava.

3 Hymn 104. 1. Ascribed to Parvata and Nārada of the family of Kaṇva, or to the two Śikhaṇḍinis, Apsarasas, daughters of Kasyapa.

4 Hymn 105. 1. Ascribed to Paryata and Nārada. The hymn from which the stanza is taken is a sort of *rifacimento* of hymn 104.

5 Hymn 102. 1. Ascribed to Trita Āptya. *Breath* : the R̥gveda has *krāṇā*, blent with, instead of *prāṇā* : cf. preceding Decade, stanza

6. *Mighty Dames* : *mahinām*, magnarum, without a substantive, meaning the rivers. *From of old* : or *dvidā* may be merely a particle of affirmation = the Greek *δῖρα*, verily, especially.

6 Hymn 106. 7. Ascribed to Manu Āpsava.

- 7 Soma, while filtered, with his wave flows through
the long wool of the sheep,
Roaring, while purified, before the voice of song.
- 8 The speech is uttered for the Sage, for Soma being
purified :
Bring meed as 'twere to one who makes thee glad
with hymns !
- 9 Flow to us, Indu, very strong, effused, with wealth
of kine and steeds,
And do thou lay above the milk thy radiant hue !
- 10 Voices have sung aloud to thee as finder-out of
wealth for us :
We clothe the hue thou wearest with a robe of milk.
- 11 Gold-hued and lovely in his course through tangles
of the wool he flows :
Stream forth heroic fame upon the worshippers !
- 12 On through the long wool of the sheep to the meath-
dropping vat he flows :
The Rishis' sevenfold quire hath sung aloud to him.

DECADE IV. , Soma Pavamāna.

For Indra flow, thou Soma, on, as most inspiring
drink, exceeding rich in sweets,
Great, most celestial, gladdening drink !

7 Hymn 106. 10. Ascribed to Agni Chākshusha.

8 Hymn 103. 1. Ascribed to Dvita Âptya.

9 Hymn 105. 4. Ascribed to Parvata and Nârada. *Do thou lay :*
dhâraya : the Rîgveda has *dîdharam*, 'I have laid.'

10 Hymn 104. 4.

11 Hymn 106. 13. Ascribed to Agni Chākshusha. *Stream forth* : the
Rîgveda has the present participle instead of the imperative *abhyarsha*.

12 Hymn 103. 3. *Sevenfold quire* : *sapta vâṇîḥ* : literally, seven
voices or tones, meaning, according to the Scholiast, the seven generic
metres of the Veda.

The metre is Kakup (8 + 12 + 8), except in stanza 8 where it is
Satobrihati (12 + 8 + 12 + 8) with the last Pâda lengthened and repeat-
ed. The references are all to hymn 108 of Book IX. of the Rîgveda.

1 Hymn 108. 1. Ascribed to Gauriviti.

- 2 Make high and splendid glory shine hitherward,
Lord of food, God, on the friend of Gods:
Unclose the cask of middle air!
- 3 Press *ýc* and pour him, like a steed, laud-worthy,
speeding through the region and the flood,
Who swims in water, dwells in wood!
- 4 Him, even this Steer who milks the heavens, him
with a thousand streams, distilling rapturous joy,
Him who brings all things excellent.
- 5 Effused is he who brings good things, who brings us
store of wealth and sweet refreshing food,
Soma who brings us quiet homes.
- 6 For, verily, Pavamāna, thou, divine! endued with
brightest splendour calling all
Creatures to immortality.
- 7 Effused, he floweth in a stream, best rapture-giver,
in the long wool of the sheep,
Sporting, as 'twere the waters' wave.

2 Stanza 9. Ascribed to Ūrdhvasadman Âṅgīrasa. *On the friend of Gods*: the pious worshipper. The R̥gveda has *devayuk*, the nominative case, 'as the friend of Gods,' instead of *devayum*.

3 Stanza 7. Ascribed to R̥ijīṣvan Bhāradvāja. *Laud-worthy: stomam*, laud, hymn, here meaning subject, or worthy of, the hymn. *Speeding through the region: rajasturam*: crossing the air. *In wood*: in the tub or vat.

4 Stanza 11. Ascribed to Kṛitayāsa. *Him.....who milks the heavens*: who obtains rain for us. 'We praise' must be understood. Instead of *divodukum*, heaven-milker, the R̥gveda has *divo dukuh*:— 'they have drained him, the steer of heaven.'

5 Stanza 13. Ascribed to R̥ināñchaya Âṅgīrasa. "

6 Stanza 3. Ascribed to Śakti Vāsishṭha. *Calling: ghoshayan*: the R̥gveda has *ghoshayah*, 'callest.' The stanza being incomplete, the Scholiast supplies *stūyase*, 'art lauded.' The R̥gveda has *daiṃyā* qualifying *janimāni*, generations of the Gods.

7 Stanza 5. Ascribed to Ūru Âṅgīrasa.

8 He who from out the rocky cavern with his might
took forth the red-refulgent cows—

Thou drewest to thyself the stall of kine and steeds:
burst it, brave Lord, like one in mail; yea, burst
it, O brave Lord, like one in mail!

8 Stanza 6. Ascribed to Rishiṣvan Bhâradvâja. *The red-refulgent cows*: the beams of light which shine forth when the *rocky cavern*, or strong prison of cloud, has been thrown open. Instead of *api yâ* the Rîgveda has *apyâ*, watery, dwelling in the mist and vapours of the firmament, as an additional epithet of cows.

PART II.

BOOK I.

CHAPTER I.

OM. Glory to the Sāmaveda! to Lord Gaṇeṣa glory! OM.

I.

Soma Pavamāna.

- SING forth to Indu, O ye men, to him who now
is purified,
Fain to pay worship to the Gods!
2 Together with thy pleasant juice the Atharvans
have commingled milk,
Divine, God-loving, for the God.
3 Bring health to cattle with thy flow, health to the
people, health to steeds,
Health, O thou King, to growing plants!

II.

Soma Pavamāna.

- BRIGHT are these Somas blent with milk, with light
that flashes brilliantly,
And form that shouteth all around.
2 Roused by his drivers and sent forth, the strong
Steed hath come nigh for spoil,
As warriors when they stand arrayed.

The triplet is taken from R̥gveda IX. 11. 1.—3, ascribed to Asita or Devala. The metre is Gāyatrī.

2 *The Atharvans*: the priests who perform the duties of the Adhvaryus.

3 *King*: the usual designation of Soma in the Brāhmaṇa.

The triplet is taken from R̥gveda IX. 64. 28—30, ascribed to Kaśyapa. The metre is Gāyatrī.

2 *Form*: *kṛpā*: stream, according to Sāyana.

- 3 Specially, Soma, Sage, by day, coming together
for our weal,
Like Sūrya, flow for us to see!

III.

Soma Pavamāna.

- THE streams of Pavamāna, thine, Sage, mighty one,
have poured them forth,
Like coursers' eager for renown.
2 They have been poured upon the fleece towards the
meath-distilling vat:
The holy songs have rung aloud.
3 Like milch-kine coming home, the drops of Soma
juice have reached the lake,
Have reached the shrine of sacrifice.

IV.

Agni.

- COME, Agni, praised with song to feast and sacrificial
offerings : sit
As Hotar on the holy grass!
2 So, Angiras, we make thee strong with fuel and
with holy oil.
Blaze high; thou youngest of the Gods!
3 For us thou winnest, Agni, God, heroic strength
exceeding great,
Far-spreading and of high renown.

3 *Specially*: *ṛidhak*: said by Yāska to be the Vedic form of *prīthak*, and to be used in the sense of prospering. 'Zum Segen.'—Benfey.
Sage: the R̥gveda has *kaviḥ*, the nominative case, instead of *kave*, the vocative. *By day*: *divā*: the R̥gveda has *divah*, from heaven.

The triplet is taken from R̥gveda IX. 66. 10—12, ascribed to the hundred Vaikhānasas, said to have been a race of saintly hermits. The metre is Gâyatrī.

3 *The lake*: *śamudram* meaning the *dr̥ṇakalaṣa*, or reservoir.

The triplet is taken from R̥gveda VI. 16. 10—12, ascribed to Viṭahavya or Bharadvāja. The metre is Gâyatrī. Stanza 1 is a repetition of I. i. i. 1. 1.

2 *Angiras*: a name of Agni.

V.

Mitra-Varuṇa.

- VARUṆA, Mitra, sapient pair, pour fatness on our
pastures, pour
Meath on the regions of the air!
2 Gladdened by homage, ruling far, ye reign by
majesty of might,
Pure in your ways, for evermore.
3 Lauded by Jamadagni's song, sit in the shrine of
sacrifice :
Drink Soma, ye who strengthen Law !

VI.

Indra.

- COME, we have pressed the juice for thee ; O Indra,
drink this Soma here :
Sit thou on this my sacred grass!
2 O Indra, let thy long-maned bays, yoked by prayer,
bring thee hitherward :
Give ear and listen to our prayers!
3 We Soma-bearing Brahmans call thee Soma-drinker
with thy friend,
We, Indra, bringing Soma juice.

The triplet is taken from Ṛigveda III. 62. 16—18, ascribed to Viṣvāmitra. The metre is Gâyatrī.

3 *Jamadagni* may, according to Sâyana, be in this place an epithet of Viṣvāmitra, and mean 'by whom the fire has been kindled;' or the famous Ṛishi Jamadagni may be intended.

The triplet is taken from Ṛigveda VIII. 17. 1—3, ascribed to Irimbīṭhi, of the family of Kaṇva. The metre is Gâyatrī.

2 *Yoked by prayer*: *brahmayujā*: the worshipper's prayer brings Indra to the sacrifice.

3 *With thy friend*: *yujā*: with thy companion, the thunderbolt. 'With suitable praise.'—Wilson. 'In appropriate hymns of praise.'—Stevenson. 'Allesamt.' 'Altogether.'—Benfey.

VII.

Indra-Agni.

INDRA and Agni, moved by songs, come to the juice,
the precious dew:

Drink ye thereof, impelled by prayer!

2 Indra and Agni, with the man who lauds comes
visible sacrifice:

So drink ye both this flowing juice!

3 With force of sacrifice I seek Indra, Agni who
love the wise:

With Soma let them sate them here!

VIII.

Soma Pavamāna.

HIGH is thy juice's birth: though set in heaven,
on earth it hath obtained

Dread, sheltering power and great renown.

2 Finder of room and freedom, flow for Indra whom
we must adore,

For Varuṇa and the Marut host!

3 Striving to win, with him we gain all riches from the
enemy,

Yea, all the glories of mankind.

The triplet is taken from R̥igveda III. 12. 1—3, ascribed to Viṣvāmitra. The metre is Gāyatri.

1 *Indra and Agni*: here addressed 'conjointly, in a compound, *indrāgni*, as a dual deity. *Dew*: or cloud.

3 *Who love the wise*: *kavichhadā*: Prof. Ludwig takes the word as an epithet of *jātyā*, 'durch die von den weisen gebilligte aufforderung des opfers.' 'Die Sängerefreunde wähl' ich mir, Indrāgni, in des Opfer's Drang.'—Grassmann.

The triplet is taken from R̥igveda IX. 61. 10, 12, 11, ascribed to Amahiyu. The metre is Gāyatri.

1 This stanza is repeated from I. v. ii. 4. 1.

2 *Whom we must adore*: *yajyave*: the meaning of the word is uncertain: *indrāya yajyave* seems to mean 'to the chasing Indra.'—Max Müller, V. H., I. 328.

IX.

Soma Pavamâna.

CLEANSING thee, Soma, in thy stream, thou flowest in
a watery robe.

Giver of wealth, thou sittest in the place of Law,
O God, a fountain made of gold.

2 He, milking for dear meath the heavenly udder,
hath sat in the ancient gathering-place.

Washed by the men, far-sighted, strong, thou
streamest to the honourable reservoir.

X.

Soma Pavamâna.

RUN onward to the reservoir and seat thee : cleansed
by the men speed forward to the battle !

Making thee glossy like an able courser, forth to the
sacred grass with reins they lead thee.

2 Indu, the well-armed God is flowing onward, he who
averts the curse and guards the homesteads,

Father, begetter of the Gods, most skilful, the
buttress of the heavens and earth's supporter.

XI.

Indra.

LIKE kine un milked we call aloud, hero, to thee,
and sing thy praise,

Looker on heavenly light, Lord of this moving world,
Lord, Indra! of what moveth not.

The two stanzas, the first of which is repeated from I. vi. i. 3. 1, are taken from Rîgveda IX. 107, 4, 5, ascribed to the Seven Rishis. The metre is Prâgâtha, that is, stanza 1 is Bṛihati and stanza 2 Satobṛihati.

1 *Law* : Law-ordained sacrifice.

2 *Thou streamest* : the Rîgveda has *arshaṭi*, he streams. *To the honourable reservoir* : or *dharuṇam* may be an adjective, meaning nutritious, *annam*, food, being understood :—‘thou streamest forth commendable nutritious food.’

Rîgveda IX. 87. 1, 2. Ascribed to Uṣanâ Kâvya. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 4. 1.

Rîgveda VII. 32. 22, 23. Ascribed to Vasishṭha. The metre is Bṛihati in stanza 1 and Satobṛihati in stanza 2. Stanza 1 is a repetition of I. iii. i. 5. 1.

- 2 None other like to thee, of earth or of the heavens,
hath been or ever will be born.
Desiring horses, Indra Maghavan! and kine, as men
of might we call on thee.

XII.

Indra.

- WITH what help will he come to us, wonderful, ever-
waxing friend?
With what most mighty company?
2 What genuine and most liberal draught will spirit
thee with juice to burst
Open e'en strongly-guarded wealth?
3 Do thou who art protector of us thy friends who
praise thee
With hundred aids approach us!

XIII.

Indra.

- As cows low to their calves in stalls, so with our
songs we glorify
This Indra, even your wondrous God who checks
attack, who takes delight in precious juice.
2 Celestial, Bounteous-giver, girt about with might,
rich, mountain-like, in pleasant things,—
Him swift we seek for foodful booty rich in kine,
brought hundredfold and thousandfold.

The triplet—stanza 1 being a repetition of I. ii. ii. 3. 5—is taken from R̥igveda IV. 31. 1—3, ascribed to Vāmadeva. The metre is Gāyatri, stanza 3 being in the Pādanichrit variety with seven syllables instead of eight in each Pāda.

1 *He*: Indra.

2 *Genuine and most liberal*: producing good results and causing thee to be most bountiful. *Strongly-guarded wealth*: the treasure-houses of our enemies; or the precious waters shut up in the clouds.

R̥igveda VIII. 77. 1, 2. Ascribed to Nodhas. The metre is Prāgātha. Stanza 1 is a repetition of I. iii. i. 5. 4.

As cows: the cows which are milked for sacrificial purposes, whose calves are shut up during the performance of the ceremony.

XIV.

Indra.

LOUD-SINGING at the sacred rite where Soma flows,
we priests invoke

With haste, that he may help, as the bard's cherisher,
Indra who findeth wealth for you.

2 Whom, fair of cheek, in rapture of the juice, the
firm resistless slayers hinder not:

Giver of glorious wealth to him who sings his praise,
honouring him who toils and pours.

XV.

Soma Pavamâna.

IN sweetest and most gladdening stream flow pure,
O Soma, on thy way,

Pressed out for Indra, for his drink!

2 Fiend-queller, friend of all men, he hath reached his
shrine, his dwelling-place

Within the iron-hammered vat.

Rigveda VIII. 55. 1, 2. Ascribed to Kali, son of Pragâtha. The metre is Prâgîtha. Stanza 1 is a repetition of I. iii. i. 5. 5.

1 *We priests invoke*: the construction is difficult. I follow Professor Ludwig, and take *huve*, an infinitive, as equivalent to the first person plural.

2 *Fair of cheek*: or, with fair helm. I follow the reading of the Rigveda, *made suṣipram*, instead of *maḍeshu ṣipram*, which is unintelligible. *Slayers*: *muro*: the word is difficult, meaning 'mortals': according to Sâyana, 'walls' according to Benfey, 'destroyers' or 'enemies' according to Grassmann. See Geldner, *Vedische Studien*, II. pp. 16—22.

The triplet is taken from, Rigveda IX. 1. 1—3. Ascribed to Madhuchekhhandas. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 2.

2 *Within the iron-hammered vat*: within the tub or vat that has been hammered or formed with a tool of *ayas*, iron or other metal. The Rigveda has *ayohatam*, instead of *ayohate*, agreeing with *yonim*, and *drunâ*, with the plank (of the Soma press), instead of *drone*: 'he hath with the plank attained unto His shrine, his iron-fashioned home.'

- 3 Be thou best Vṛitra-slayer, best granter of room,
most liberal:

Promote our wealthy princes' gifts!

XVI.

Soma Pavamāna.

For Indra flow, thou Soma, on, as most inspiring
drink, most-rich in sweets,
Great, most celestial, gladdening drink!

- 2 Thou of whom having drunk the Steer acts like a
steer: having drunk this that finds the light,
He, excellently wise, hath come anear to food and
booty, even as Eṭaṣa.

XVII.

Indra.

To Indra, to the mighty let these golden-coloured
juices go,
Drops born as Law prescribes, that find the light of
heaven! *

- 2 This juice that gathers spoil flows, pressed, for Indra,
for his maintenance.

Soma bethinks him of the conqueror, as he knows.

- 3 Yea, Indra in the joys of this obtains the grasp
that gathers spoil,
And, winning waters, wields the mighty thunderbolt.

3 *Vṛitra-slayer*: or, 'slayer of the foe.'

Rigveda IX. 108. 1, 2, ascribed to Gaurivīti. The metre is Kakup in stanza 1, and Satohrihati in 2. Stanza 1 is a repetition of I. vi. ii. 4. 1.

2 *The Steer acts like a steer*: *vrishabho vrishāgate*: the manly hero Indra shows his manly might. *Eṭaṣa*: one of the horses of the Sun; or a horse in general:—'as a horse comes to the battle.'—Sāyaṇa.

Rigveda IX. 106. 1—3. Ascribed to Agni Chākshusha. The metre is Ushṇih. Stanza 1 is a repetition of I. vi. ii. 3. 1.

2 *For his maintenance*: *bharāya*: or, for battle. *The conqueror*: Indra.

3 *Joys of this*: raptures produced by draughts of Soma.

XVIII.

Soma Pavamāna.

For first possession of your juice, for the exhilarating drink,

Drive ye away the dog, my friends, drive ye the long-tongued dog away!

2 He who with purifying stream, effused, comes flowing hitherward,

Indu, is like an able steed.

3 With prayer all-reaching let the men tend unassailable Soma : be

The stones prepared for sacrifice!

XIX.

Soma Pavamāna.

GRACIOUSLY-MINDED he is flowing on his way to win dear names o'er which the youthful one grows great.

The mighty and far-seeing one hath mounted now the mighty Sūrya's car which moves to every side.

2 The speaker, unassailable master of this prayer, the tongue of sacrifice, pours forth the pleasant meath.

As son he sets the name of mother and of sire in the far distance, in the third bright realm of heaven.

Ṛigveda IX. 101. 1—3. Ascribed to Andhīgu and others. The metre is Anushtub in stanza 1, which is a repetition of I. vi. ii. 1. 1, and Gâyatri in 2 and 3.

3 *The stones*: with which the Soma stems are crushed. Instead of *yajñāya santvadrayah* the Ṛigveda has *yajñam hinṛinty adribhīh*:—‘The men with all-perfading prayer send unassailable Soma forth, by means of stones, to sacrifice.’

Ṛigveda IX. 75. 1—3. Ascribed to Kavi. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 1.

2 Soma is called *speaker*, because he makes priests eloquent, and *tongue of sacrifice* on account of the sound made by the drops of falling juice. The second line is obscure, meaning perhaps that Soma glorifies and exalts to the distant skies the names of his parents, that is the *yajamāna* or institutor of the sacrifice and his wife. The reading of the Ṛigveda is somewhat different, necessitating the taking of

- 3 Sending forth flashes he hath bellowed to the jars,
led by the men into the golden reservoir.
The milkers of the sacrifice have sung to him : Lord
of three heights, thou shinest brightly o'er the
Dawns.

XX.

Agni.

- SING to your Agni with each song, at every sacrifice
for strength !
Come, let us praise the wise and everlasting God, even
as a well-belovèd friend :
2 The Son of Strength ; for is he not our gracious
Lord ? Let us serve him who bears our gifts !
In battles may he be our help and strengthener, yea,
be the saviour of our lives !

XXI.

Agni.

O AGNI, come ; far other songs of praise will I sing
forth to thee.
Wax mighty with these Soma drops !

trīṭhyam with *nāma*. According to Sāyana, the *son* is the sacrificer, who takes a *third* priestly *name*, such as *Somayājīn*, or *Somayāga* sacrificer, a name not recognized by his parents as not having been given at his birth ; the first being his own proper name and the second that of the constellation under which he was born. *The third bright realm* : a threefold division of the *rochanas*, skies or luminous realms, is frequently mentioned in the R̥gveda. See R̥gveda, General Index, *Three*. *Milkers* : the priests who press and draw out the sacrificial juice. *Lord of three heights* : dwelling in three high places, heaven, the mountain-top, and the altar or place of sacrifice.

R̥gveda VI. 48. 1, 2. Ascribed to Śamyu. The metre is Brihati in stanza 1, which is a repetition of I. i. 4. 1, and Satobrihati in stanza 2.

2 *The Son of Strength* : produced by violent agitation of the fire-sticks. *Who bears our gifts* : who presents our oblations to the Gods. *Lives* : literally, bodies or selves.

R̥gveda VI. 16. 16—18. Ascribed to Bharadvāja. Stanza 1 is a repetition of I. i. 1. 7.

- 2 Where'er thy mind applies itself, vigour preëminent
hast thou :
There wilt thou gain a dwelling-place.
- 3 Not for a moment only lasts thy bounty, Lord of
many men :
Our service therefore shalt thou gain.

XXII.

Indra.

- WE call on thee, O matchless one. We, seeking help,
possessing nothing firm ourselves,
Call on thee, wondrous, thunder-armed :
- 2 On thee for aid in sacrifice. This youth of ours, the
bold, the terrible, hath gone forth.
We therefore, we thy friends, Indra, have chosen
thee, spoil-winner, as our succourer.

XXIII.

Indra.

- So, Indra, friend of song, do we draw near to thee
with longing ; we have streamed to thee
Coming like floods that follow floods.
- 2 As rivers swell the ocean, so, here, our prayers
increase thy might,
Though of thyself, O Thunderer, waxing day by day.
- 3 With holy song they bind to the broad wide-yoked
car the bay steeds of the quickening God,
Bearers of Indra, yoked by word.

3 *Not for a moment only* : Sâyana understands this differently :—
'Let not thy full (blaze) be distressing to the eye.'—Wilson.

Rigveda VIII. 21. 1, 2. Ascribed to Sobhari. The metre is Kakup
in stanza 1, which is a repetition of I. v. i. 2. 10, and Satobṛīhati in
stanza 2.

2 *This youth of ours* : apparently the noble institutor of the sacri-
fice. *Gone forth* : to battle.

Rigveda VIII. 87. 7—9. Ascribed to Nṛmedha. The metre is Kakup
in stanza 1, which is a repetition of I. v. i. 2. 8, Ushṇīḥ in 2, and
Pura-ushṇīḥ (12 + 8 + 8) in 3.

CHAPTER II.

I.

Indra.

INVITE ye Indra with a song to drink your draught
of Soma juice,

All-conquering Satakratu, most munificent of all
who live!

- 2 Lauded by many, much-invoked, leader of song,
renowned of old :

His name is Indra, tell it forth !

- 3 Indra, the dancer, be to us the giver of abundant
wealth :

The mighty bring it us knee-deep !

II.

Indra.

SING ye a song, to make him glad, to Indra, Lord of
tawny steeds,

The Soma-drinker, O my friends !

- 2 To him, the bounteous, say the laud, and let us glorify,
as men

May do, the giver of true gifts !

- 3 O Indra, Lord of boundless might, for us thou seek-
est spoil and kine,

Thou seekest gold for us, good Lord !

Rigveda VIII. 81. 1—3. Ascribed to Śrutakaksha or Sukaksha.
The metre is Anuṣṭup in stanza 1, which is a repetition of I. ii. ii. 2.
1, and Gāyatri in 2 and 3.

3 *The dancer*: active in battle, dancer of the war-dance. *Knee-deep*:
abhiṣṭu: or, close to us, into our lap.

Rigveda VII. 31. 1—3. Ascribed to Vasishṭha. The metre is
Gāyatri. Stanza 1 is a repetition of I. ii. ii. 2. 2.

3 *Good Lord*: or, Vasu.

III.

Indra.

THIS, even this, O Indra, we implore : as thy devoted friends,

The Kanyas praise thee with their hymns.

2 Naught else, O Thunderer, have I praised in the skilled singer's eulogy :

On thy laud only have I thought.

3 The Gods seek him who presses out the Soma ; they desire not sleep :

They punish sloth unweariedly.

IV.

Indra.

FOR Indra, lover of carouse, loud be our songs about the juice :

Let poets sing the song of praise !

2 We summon Indra to the draught, in whom all glories rest, in whom

The seven communities rejoice.

3 At the Trikadrukas the Gods span sacrifice that stirs the mind :

Let our songs aid and prosper it !

Rigveda VIII. 2. 16—18. Ascribed to Medhātithi and Priyamedhas. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 3.

3 *They punish sloth unweariedly* : or, as Sâyana explains, who is followed by Benfey and Grassmann :—'Alert they come to the carouse.'

Rigveda VIII. 81. 19—21. Ascribed to Śrutakaksha or Sukaksha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 4.

2 *Seven communities* : , or assemblages : *sapta saṃsadaḥ* : septem consensus : probably meaning all the congregation of worshippers. According to Sâyana, 'the seven associated priests.'

3 *Trikadrukas* : according to Sâyana these are the first three days of the Abhiplava ceremony. According to some modern scholars they are probably three peculiar Soma-vessels, or an oblation consisting of three offerings of Soma. *Span sacrifice* : the due performance of sacrifice is regarded as an unbroken thread. *Stirs the mind* : attracts the attention of the Gods.

V.

Indra.

HERE, Indra, is thy Soma draught, made pure upon
the sacred grass :

Run hither, come and drink thereof!

2 Strong-rayed! adored with earnest hymns! this juice
is shed for thy delight:

Thou art invoked, Âkhaṇḍala!

3 To Kuṇḍapāyya, grandson's son, grandson of Śṛiṅ-
gavṛish! to thee,

To him have I addressed my thought.

VI.

Indra.

INDRA, as one with mighty arm, gather for us with
thy right hand

Manifold and nutritious spoil!

Rigveda VIII. 17. 11—13. Ascribed to Irimbiṭhi. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 5.

2 *Strong-rayed*: the words *śachiḡo* and *śāchīpājana* have not been satisfactorily explained by the Commentator, and their meaning is still uncertain. According to Sāyaṇa the former may mean 'thou whose cattle are strong,' or 'thou whose radiance is renowned;' and the latter 'thou of renowned adoration' or 'whose hymns are renowned.' *Âkhaṇḍala*: meaning, perhaps, destroyer (of enemies). This appellation of Indra does not occur again in the Rigveda.

3 *Kuṇḍapāyya* and *Śṛiṅgavṛish* appear here to be names of men. According to Sāyaṇa, *kuṇḍapāyya* is the name of a certain Soma-ceremony, and the grandson or offspring of *Śṛiṅgavṛish* is Indra himself. '(Indra), who wast the offspring of Śṛiṅgavṛish, of whom the *kuṇḍapāyya* rite was the protector, (the sages) have fixed (of old) their minds upon this ceremony.' See Professor Wilson's note who observes that 'the construction is loose, and the explanation not very satisfactory.' Professor Grassmann places the stanza in his Appendix as having no connexion with the rest of the original hymn.

Rigveda VIII. 70. 1—3. Ascribed to Kusidin. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 3. 3.

- 2 We know thee mighty in thy deeds, of mighty
bounty, mighty wealth,
Mighty in measure, prompt to aid.
3 Hero, when thou wouldst give thy gifts, neither the
Gods nor mortal men
Restrain thee like a fearful bull.

VII.

Indra.

- HERO, the Soma being shed, I pour the juice for
thee to drink :
Sate thee and finish thy carouse !
2 Let not the fools, or those who mock, beguile thee
when they seek thine aid :
Love not the enemy of prayer !
3 Here let them cheer thee well supplied with milk
to great munificence :
Drink as the wild bull drinks the lakṣa !

VIII.

Indra.

- HERE is the Soma juice expressed : O Vasu, drink
till thou art full :
Undaunted God, we give it thee !
2 Washed by the men, pressed out with stones, strain-
ed through the filter made of wool,
'Tis like a courser bathed in streams.

Rigveda VIII. 45. 22—24. Ascribed to Triṣoka. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 7.

2 *The enemy of prayer: brahmadvisham*: him who hates Brâhmanas, according to Sâyana.

3 *Wild bull*: the gaura (Boṣ Gaurus), a kind of wild buffalo.

Rigveda VIII. 2. 1—3. Ascribed to Medhâtithi and Priyamedhas. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. j. 3. 10.

2 *Strained through the filter made of wool*: more literally, 'well cleansed by tail-wool of the sheep,' the material of which the sieve, strainer, or filter used for clearing and purifying the Soma juice was made.

- 3 This juice have we made sweet for thee like barley,
 blending it with milk.
 Indra, I call thee to our feast.

IX.

Indra.

- So, Lord of affluent gifts, this juice hath been
 expressed for thee with strength:
 Drink of it, thou who lovest song!
- 2 Incline thy body to the juice which suits thy godlike
 nature well:
 Thee, Soma-lover! let it cheer!
- 3 O Indra, let it enter both thy flanks, enter thy head
 with prayer,
 With bounty, hero! both thine arms!

X.

Indra.

- O COME ye hither, sit ye down: to Indra sing ye
 forth your song,
 Companions, bringing hymns of praise!
- 2 Laud Indra, richest of the rich, who ruleth over
 noblest wealth, : .
 Beside the flowing Soma juice!
- 3 May he stand near us in our need with all abundance
 for our wealth:
 With strength may he come nigh to us!

3 *Like barley*: or, like the sacrificial cake made of barley-meal.

Rigveda III. 51. 10—12. Ascribed to Visvâmitra. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 3. 1.

2 *Soma-lover! sonya*: the Rigveda has the accusative *sonyam*.

3 *Thy flanks*: to feed thee. *Thy head*: to fill it with gracious thoughts. *Thine arms*: to strengthen thee to win wealth for us.

Rigveda I. 5. 1—3. Ascribed to Madhuchchandas. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 2. 10.

1 *Companions*: the call is addressed to the ministering priests.

3 *With all abundance*: the Rigveda has *purandhyâm*, in all abundance; that is, even when the God's assistance may not seem to be needed. *With strength*: *vâjebhiḥ*: or, with riches.

XI.

Indra.

- IN every need, in every fray we call, as friends,
to succour us,
Indra, the mightiest of all.
- 2 I call him, mighty to resist, the hero of our ancient
home,
Thee whom my sire invoked of old.
- 3 If he will hear us, let him come with succour of
a thousand kinds,
With strength and riches, to our call!

XII.

Indra.

- WHEN Somas flow thou makest pure, Indra, thy
mind that merits laud
For gain of strength that ever grows; for great is he.
- 2 In heaven's first region, in the seat of Gods, is he
who brings success,
Most glorious, prompt to save, who wins the water-
floods.
- 3 Him I invoke, to win the spoil, even mighty Indra
for the fray.
Be thou most near, to us for bliss, a friend to aid!

Rigveda I. 30. 7, 9, 8. Ascribed to Śunaḥṣepa. The metre is Gāyatri. Stanza 1 is a repetition of I. ii. ii. 2. 9.

2 *The hero of our ancient home*, the tutelary God of our family. According to Sāyaṇa, the *ancient home* is heaven. *Thee: tve = tvām*. Or the meaning may be, 'Him whom thy sire invoked of old.' See Ludwig's Commentary, V. p. 12.

Rigveda VIII. 13. 1—3. Ascribed to Nārada. The metre is Ushṇih. Stanza 1 is a repetition of I. iv. ii. 5. 1.

2 *In heaven's first region*: in the highest heaven.

XIII.

Agni.

WITH this mine homage I invoke Agni for you, the
 Son of Strength,
 Dear, wisest envoy, skilled in noble sacrifice,
 immortal, messenger of all.

- 2 His two red horses, all-supporting, let him yoke : let
 him, well-worshipped, urge them fast !
 Then hath the sacrifice good prayers and happy end,
 the heavenly gift of wealth to men.

XIV.

Dawn.

ADVANCING, sending forth her rays, the daughter
 of the Sky is seen.
 The mighty one lays bare the darkness with her eye,
 the friendly Lady makes the light.

- 2 The Sun ascending, the refulgent star, pours down
 his beams together with the Dawn.
 O Dawn, at thine arising, and the Sun's, may we
 attain the share allotted us !

XV.

Aṣvins.

THESE morning sacrifices call you, Aṣvins, at the
 break of day.
 For help have I invoked you rich in power and
 might : for, house by house, ye visit all.

Rigveda VII. 16. 1, 2. Ascribed to Vasishṭha. The metre is
 Brihatī in stanza 1, which is a repetition of I. i. i. 5. 1, and Satobri-
 hatī in 2.

Rigveda VII. 81. 1, 2. Ascribed to Vasishṭha. The metre is
 Brihatī in stanza 1, which is a repetition of I. iv. i. 2. 1, and Satobri-
 hatī in 2.

Rigveda VII. 74. 1, 2. Ascribed to Vasishṭha. The metre is
 Brihatī in stanza 1, which is a repetition of I. iv. i. 2. 2, and Satobri-
 hatī in 2.

- 2 Ye, heroes, have bestowed wonderful nourishment :
 send it to him whose songs are sweet !
 One-minded, both of you, drive your car down to us :
 drink ye the savoury Soma juice !

XVI.

Soma Pavamāna.

- AFTER his ancient splendour, they, the bold, have
 drawn the bright milk from
 The Sage who wins a thousand spoils.
 2 In aspect he is like the Sun ; he runneth forward to
 the lakes :
 Seven currents flowing to the sky.
 3 He, while they purify him, stands high over all
 things that exist—
 Soma, a God as Sūrya is.

XVII.

Soma Pavamāna.

- By generation long ago this God, engendered for the
 Gods,
 Flows tawny to the straining cloth.
 2 According to primeval plan: this poet hath been
 strengthened by
 The sage as God for all the Gods.

Rigveda IX. 54. 1—3. Ascribed to Avatsāra. The metre is Gâyatri.

1 *They, the bold* : the Soma-pressers, who roughly bruise the plant.
The Sage : or *rishi* ; the Soma plant.

2 *The lakes* : according to Sâyana, thirty *ukthapâtras*, vessels or libations offered during the recitation of an *uktha*. *Seven currents* : corresponding in number to the seven great rivers known to the early Āryans, Indus, the five rivers of the Panjâb (Vitastâ, Asikni, Parushni, Vipâs, Śutudri), and Sarasvatî or Kubhâ.

Stanza 1 is taken from Rigveda IX. 3. 9, ascribed to Śunaḥṣepa, and stanza 2 in part and stanza 3 are taken from hymn 42. 2, 4 of the same Book, ascribed to Medhâtithi. The metre is Gâyatri.

2 *This poet* : the wise Soma. *The sage* : the priest. The reading of the Rigveda differs :—‘this Soma with his stream, effused, Flows purely on, a God for Gods.’

- 3 Shedding the ancient fluid thou art poured into the
cleansing sieve :
Roaring, thou hast produced the Gods.

XVIII.

Soma Pavamâna.

- BRING near us those who stand aloof : strike fear
into our enemy :
O Pavamâna, find us wealth !
2 To him the active, nobly born.
3 Sing ye your songs to him, O men !

XIX.

Soma Pavamâna.

- THE Somas skilled in song, the waves, have led the
water forward, like
Buffaloes speeding to the woods.
2 With stream of sacrifice the brown bright drops have
flowed with strength in store
Of kine into the wooden vats.
3 To Indra, Vâyu, Varuṇa, to Vishṇu and the Maruts let
The Soma juices flow-expressed.

3 The R̥igveda has 'he is poured,' 'he hath produced.'

Stanza 1 is taken from R̥igveda IX. '19. 6, ascribed to Asita or Devala. The metre is Gayâtrî. The fragments 2 and 3 are taken from I. vi. i. 1. 1 and II. i. i. 1. 1, respectively.

1 *Those who stand aloof* : who refuse to take part in, our religious ceremonies, or are otherwise unfriendly.

2 *To him* : the Gods have come to Indra.

R̥igveda IX. 33. 1—3. Ascribed to Trita. The metre is Gayâtrî. Stanza 1 is a repetition of I. v. ii. 5. 2.

1 *The Somas.....the waves* : that is, the Soma juices in waves.

3 In the R̥igveda the verb is in the indicative mood, *arshanti* instead of *arshantu*.

XX.

Soma Pavamâna.

O SOMA, for the feast of Gods, river-like he hath
swelled with surge,

Sweet with the liquor of the stalk, as one who wakes,
into the vat that drops with meath.

2 Like a dear son who must be decked, the bright and
shining one hath clad him in his robe.

Men skilful at their work drive him forth, like a car,
into the rivers from their hands.

XXI.

Soma Pavamâna.

THE rapture-shedding Somas have flowed forth in
our assembly, pressed

To glorify our liberal lords.

2 Now like a swan he maketh all the company sing
each his hymn :

He like a steed is bathed in milk.

3 And Trita's maidens onward urge the tawny-colour-
ed with the stones,

Indu for Indra, for his drink.

Rigveda IX. 107. 12, 13. Ascribed to the Seven Rishis. The metre
is Prâgâtha. Stanza I is a repetition of I. vi. i. 3. 4.

1 *O Soma.....he* : a sort of periphrasis for Soma.

2 *The bright* : in the Rigveda the adjective qualifies *robe*, meaning
the milk that covers the Soma juice.

Rigveda IX. 32. 1, 3, 2. Ascribed to Śyāvâśva. The metre is
Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 1.

2 *Like a swan* : as a sentinel *hañsa* or swan at the approach of
danger sounds a note of alarm which is answered by all the rest.—
Ludwig.

3 *Trita's maidens* : as Trita is the celestial purifier of the heavenly
Soma for Indra, the fingers of the earthly purifiers are called his
dames or maidens.

XXII.

Soma Pavamāna.

HEREWITH flow on, thou friend of Gods! Singing,
thou runnest round the sieve on every side.

The streams of meath have been effused.

2 Lovely, gold-coloured, on he flows.

3 For him who presses, of the juice.

Stanza 1 is taken from R̥igveda IX. 106. 14, ascribed to Agni Chākshusha. The metre is Ushnīh in the R̥igveda, but here Pādas 2 and 3 are transposed. The fragments 2 and 3 are taken from I. vi. ii. 3. 11, and I. vi. ii. 1. 9, respectively.

BOOK II.

CHAPTER I.

I.

Soma Pavamāna.

- SOMA, as leader of the song, flow onward with thy
wondrous aids
For holy lore of every sort !
2 Do thou as leader of the song, stirring the waters
of the sea,
Flow onward, known to all mankind !
3 O Soma, O thou Sage, these worlds stand ready to
enhance thy might :
The milch-kine run for thy behoof.

II.

Soma Pavamāna.

- INDU, flow on, a mighty juice ; glorify us among
the folk :
Drive all our enemies away !
2 And in thy friendship, Indu, most sublime and
glorious, may we
Subdue all those who war with us !
3 Those awful weapons which thou hast, sharpened at
point to strike men down—
Guard us therewith from every foe !

Rigveda IX. 62. 25—27. Ascribed to Japnaḍḍagni. The metre is Gâyatri.

1 *Holy lore* : or, sage-like thoughts.

2 *Known to all mankind* : *viṣvacharshane* : the Rigveda has *viṣvamajaya*, 'thou who movest all.'

3 *The milch-kine* : which supply the milk which is mixed with the Soma juice. The Rigveda has *sindhavaḥ*, 'the rivers.'

Rigveda IX. 61. 28—30. Ascribed to Anahīyu. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 3.

III.

Soma Pavamāna.

- O SOMA, thou art strong and bright, potent, O God,
 with potent sway,
 Thou, mighty one, ordainest laws.
- 2 Steer-strong thy might is like a steer's, steer-strong
 the wood, steer-strong the juice :
 A steer indeed, O Steer, art thou.
- 3 Thou, Indu, as a vigorous horse, hast neighed
 together steeds and kine :
 Unbar for us the doors to wealth !

IV.

Soma Pavamāna.

- For thou art strong by splendour: we, O Pavamāna,
 call on thee,
 The brilliant looker on the light.
- 2 When thou art sprinkled with the streams, thou
 reachest, purified by men,
 Thy dwelling in the wooden vat.
- 3 Do thou, rejoicing, nobly-armed! pour upon us heroic
 strength:
 O Indu, come thou hitherward !

Rigveda IX. 64. 1—3. Ascribed to Kaśyapa. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 2. 8.

2 The original is:—*vrishṇas te vrishṇyam iva vrishā vanam vrishā sutah | sa tvam vrishan vrishad asi*. Some of the Vedic poets delight in the repetition of the word *vrishan*, signifying male, masculine, manly, hero, as well as bull, stallion, etc.

3 *Neighed together*: collected, through the efficacy of the sound thou makest in dropping through the filter, and enriched us with steeds and kine.

Rigveda IX. 65. 4, 6, 5. Ascribed to Bhrigu, or to Jamadagni. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 4.

2 *Purified by men*: *ayubhūh*, that is, by the priests. The Rigveda has *gabhasṭyoh*, 'in both fists or hands.'

V.

Soma Pavamāna.

WE seek to win thy friendly love, even Pavamāna's
flowing o'er

The limit of the cleansing sieve.

- 2 With those same waves which in their stream o'er-
flow the purifying sieve,
Soma, be gracious unto us!

- 3 O Soma, being purified, bring us from all sides—for
thou canst—
Riches and food with hero sons!

VI.

Agni.

AGNI we choose as envoy, skilled performer of this
holy rite,

Hotar, possessor of all wealth.

- 2 With constant calls they invoke Agni, Agni, Lord
of the house,
Oblation-bearer, much-beloved.

- 3 Bring the Gods hither, Agni, born for him who
trims the sacred grass :
Thou art our Hotar, meet for praise !

VII.

Mitra-Varuṇa.

MITRA and Varuṇa we call to drink the draught of
Soma juice,

Those born endowed with holy strength.

Rigveda IX. 61. 4- 6. Ascribed to Amāhiyu. The metre is Gāyatri.

Rigveda I. 12. 1-3. Ascribed to Medhātithi. The metre is Gāyatri.
Stanza 1 is a repetition of I. i. i. 1. 3.

2 *Agni, Agni* : Agni again and again. *Lord of the house: viśpatim* :
or, Lord of the clan or community.

3 *For him who trims the sacred grass* : the priest who prepares the
Kuśa grass which is strewn on the altar and on the floor of the sacri-
ficial chamber.

Rigveda I. 23. 4-6. Ascribed to Medhātithi. The metre is Gāyatri.

- 2 Those who by Law uphold the Law, Lords of the
shining light of Law,
Mitra I call, and Varuṇa.
3 Let Varuṇa be our chief defence, let Mitra guard
us with all aids,
Both make us rich exceedingly !

VIII.

Indra.

- INDRA the singers with high praise, Indra reciters
with their lauds,
Indra the choirs have glorified.
2 Indra is close to his two bays, with chariot ready
at his word,
Indra the golden, thunder-armed.
3 Help us in battles, Indra, in battles where thousand
spoils are gained,
With awful aids, O awful one !
4 Indra raised up the sun aloft in heaven, that he may
see afar :
He burst the mountain for the kine.

2 *By Law : rītena* : 'The word used to denote the conception of the order of the world is *rīta*. Everything in the universe which is conceived as showing regularity of action may be said to have the *rīta* for its principle. In its most general application the conception expressed by the word occupied to some extent the place of natural and moral law, fate, or the will of a supreme God.'—Wallis, *The Cosmology of the R̥gveda*, p. 92.

R̥gveda I. 7. 1. 2, 4, 3. Ascribed to Mādhuচেহঁহঁদাস. The metro is Gāyatri. Stanza 1 is a repetition of I. iii. i. 1. 5.

2 *The golden* : richly decorated (*sarvābharaṇabhūṣitaḥ*), according to Sāyana.

4 *The mountain* : the cloud. *The kine* : the waters.

IX.

Indra-Agni.

- To Indra and to Agni we bring reverence high and
 holy hymn,
 And, craving help, soft words with prayer.
- 2 For all these holy singers thus implore these twain
 to succour them,
 And priests that they may win them strength.
- 3 Eager to laud you, we with songs invoke you, bearing
 sacred food,
 Fain for success in sacrifice.

X.

Soma Pavamāna.

- Flow onward, mighty with thy stream, inspiring
 the Maruts' Lord,
 Winning all riches with thy power!
- 2 I send thee forth to battle from the press, O Pava-
 māna, strong,
 Sustainer, looker on the light!"
- 3 Acknowledged by this song of mine, flow, tawny-
 coloured, with thy stream :
 Incite to battle thine ally!

Rigveda VII. 94. 4—b. Ascribed to Vasishṭha. The metre is Gāyatrī.

2 *Priests: sabādhah* is thus explained by the Commentators. The word appears to have originally meant close associates or companions.

Rigveda IX. 65. 10—12. Ascribed to Bhṛigu or to Jamadagni. The metre is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 4. 3.

1 *From the press: onyoh*: according to Sāyana *dhartāram onyoh* means, the sustainer of heaven and earth.

3 *Song: vipā*: according to Sāyana, 'finger.' *Thine ally*: Indra.

XI.

Soma Pavamāna.

A RED Bull bellowing to the kine, thou goest, causing the heavens and earth to roar and thunder.

A shout is heard like Indra's in the battle: thou flowest on, sending this voice before thee.

2 Swelling with milk, abounding in sweet juices, urging the meath-rich plant thou goest onward.
Making loud clamour, Soma Pavamāna, thou flowest when thou art effused for Indra.

3 So flow thou on inspiring, for rapture, turning the weapon of the water's holder!
Flow to us wearing thy resplendent colour, effused and eager for the kine, O Soma!

XII.

Indra.

THAT we may win us wealth and power we poets, verily, call on thee:

In war men call on thee, Indra, the hero's Lord, in the steed's race-course call on thee.

2 As such, O wonderful, whose hand holds thunder, praised as mighty, Caster of the Stone!
Pour on us boldly, Indra, kine and chariot-steeds, ever to be the conquerer's strength!

Rigveda IX. 97. 13—15. Ascribed to Vasishṭha and others. The metre is Trishṭup.

1 *Thou goest.....thou flowest*: in the Rigveda these verbs are in the third person singular. *Sending.....before thee*: *prachodayan*: the Rigveda has *prachetayān*, 'making intelligible': 'letting this voice be known.'

2 *Loud clamour*: *santanin*: a continuous stream, according to Sâyana.

3 *Turning the weapon of the water's holder*: that is, of Vṛitra, and so causing the rain to flow. The Rigveda has *vodhusnaih* instead of *vidhasnum*: 'aiming death-shafts at him who holds the waters.'

Rigveda VI. 46. 1, 2. Ascribed to Śamyu. The metre is Brihati in stanza 1, which is a repetition of I. iii. i. 5. 2, and Satobrihati in 2.

1 *In war*: *vritreshu*: literally, among enemies.

XIII.

Indra.

To you will I sing Indra's praise who gives good gifts, as well we know ;

The praise of Maghavan who, rich in treasure, aids his singers with wealth thousandfold.

2 As with a hundred hosts, he rushes boldly on, and for the offerer slays his foes.'

As from a mountain flow the water-brooks, thus flow his gifts who feedeth many a one.

XIV.

Indra.

O THUNDERER, zealous worshippers gave thee drink this time yesterday :

So, Indra, listen here to him who offers lauds : come near unto our dwelling-place !

2 Lord of bay steeds, fair-helmed, rejoice thee : thee we seek. Here the disposers wait on thee.

Thy glories, meet for praise ! are highest by the juice, O Indra, lover of the song.

XV.

Soma Pavamāna.

Flow onward with that juice of the most excellent, that brings delight,

Slaying the wicked, dear to Gods !

Vāḷakhilya 1. 1, 2. Ascribed to Praskanya. The metre is Bṛihati in stanza 1, which is a repetition of I. iii. i. 5. 3, and Satobṛihati in 2.

2 *As with a hundred hosts : śatāṇikeva* : 'like a weapon with a hundred edges.'—Cowell.

Rigveda VIII. 88. 1, 2. The Rishi is Nṛimedha. The metre is Prāgātha. Stanza 1 is a repetition of I. iv. i. 1. 10.

1 *Thee we seek* : the Rigveda has *tad*, that, instead of *tam*. *Disposers* : *vedhasaḥ* : the priests who order and arrange religious ceremonies.

2 *Meet for praise !* : *ukthya* : the Rigveda has *ukthyā* :—'Thy loftiest glories claim the laud.'

Rigveda IX. 61. 19—21. The Rishi is Amahiya. The metre is Gāyatri. Stanza 1 is a repetition of I. v. ii. 4. 4.

- 2 Killing the foeman and his hate, and daily winning
 spoil and strength,
 Gainer art thou of steeds and kine.
- 3 Red-hued, be blended with the milk that seems
 to yield its lovely breast,
 Falcon-like resting in thine home!

XVI.

Soma Pavamâna.

- As Pûshan, Fortune, Bhaga, comes this Soma while
 they make him pure.
 He, Lord of all the multitude, hath looked upon the
 earth and heaven.
- 2 The dear cows sang in joyful mood together to the
 gladdening drink.
 The drops as they are purified, the Soma juices,
 make the paths.
- 3 O Pavamâna, bring the juice, the mightiest, worthy
 to be faméd,
 Which the Five Tribes have over them, whereby we
 may win opulence!

XVII.

Soma Pavamâna.

- FAR-SEEING Soma flows, the Steer, the Lord of hymns,
 the furtherer of days, of mornings, and of heaven.
 Breath of the rivers, he hath roared into the jars,
 and with the help of sages entered Indra's heart.

2 *The foeman and his hate* : or, the unfriendly Vritra.

3 *Milk* : *dhenubhiḥ* : literally, milch-cows.

Rigveda IX. 101. 7—9. Ascribed to Nahusha Mânava. The metre is Anushtub. Stanza 1 is a repetition of I. vi. ii. 1. 2.

2 *The paths* : 'the road (to the object of our desire)'—Stevenson.

3 *Which the Five Tribes have over them* : which has power over the Five great Âryan Tribes.

Rigveda IX. 86. 20—22. Ascribed to the Prishnayah. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 6.

- 2 On, with the sages, flows the poet on his way, and,
guided by the men, hath streamed into the vats.
He, showing Trita's name, hath caused the meath to
flow, increasing Vāyu's strength to 'make him
Indra's friend.
- 3 He, being purified, hath made the mornings shine,
and it is he who gave the rivers' room to flow.
Making the three-times seven pour out the milky
stream, Soma, the cheerer, yields whate'er the
heart finds sweet.

XVIII.

Indra.

- For so thou art the brave man's friend; a hero,
too, art thou, and strong :
So may thy heart be won us !
- 2 So hath the offering, wealthiest Lord, been paid by
all the worshippers :
So dwell thou, Indra, even with us !
- 3 Be not thou like a slothful priest, O Lord of spoil,
and strength : rejoice
In the pressed Soma blent with milk !

2 *The poet* : the wise singer, Soma. *Showing Trita's name* : literally, begetting, that is, making (*janayan*) the name of Trita ; meaning, probably, as Professor Ludwig suggests, reminding us of Trita, the celestial preparer of the heavenly Soma for Indra. 'Generating the water of the threefold (Indra).'-Wilson. *Increasing Vāyu's strength* : the reading of the R̥gveda differs :—'that Indra' and that Vāyu may become his friends.'

3 *The three-times seven* : the seven celestial rivers, corresponding to the rivers of earth, multiplied by three to accord with the threefold division of the heavens. According to Sāyana, the cows that supply the sacrificial milk are meant.

R̥gveda VIII. 81. 28—30. The Rishi is Śrutakaksha or Sukaksha. The metre is Gāyatri. Stanza 1 is a repetition of I. iii. i. 4. 10.

3 *Priest : brahmā* : Brahman, or praying priest.

XIX.

Indra.

ALL sacred songs have magnified Indra expansive as
the sea,

Best of all warriors borne on cars, the Lord of
heroes, Lord of strength.

2 Lord of might, Indra, may we ne'er, strong in thy
friendship, be afraid!

We glorify with praises thee, the never conquered
conqueror.

3 The gifts of Indra from of old, his saving succours,
never fail,

When to his worshippers he gives the boon of booty
rich in kine.

CHAPTER II.

I.

Soma Pavamāna.

THESE rapid Soma-drops have been poured through
the purifying sieve

To bring us all felicities.

2 Dispelling manifold mishap, giving the courser's
progeny,

Yea, and the warrior steed's, success.

3 Bringing prosperity to kine, they pour perpetual
strengthening food

On us for noble eulogy.

Rigveda I. 11. 1—3. 'The Rishi is Jetar. The metre is Anushtub.
Stanza 1 is a repetition of I. iv. iii. 1. 2.

Rigveda IX. 62. 1—3. The Rishi is Jamadagni. The metre is
Gâyatri.

2 This stanza may be alternatively rendered :—'Mighty, dispelling
many woes, bringing our progeny success, And freely giving warrior
steeds.' The Rigveda has *tand* instead of *tmanā* and *arvate* instead
of *arvataḥ*.

3 Strengthening food : *idāṃ*.

II.

Soma Pavamāna.

KING Pavamāna is implored with holy songs, on
man's behalf,

To travel through the realm of air.

2 Pressed for the banquet of the Gods, O Soma, bring
us might, and speed,

Like beauty for a brilliant show !

3 Bring us, O Indu, hundredfold increase of kine,
and noble steeds,

The gift of fortune for our help !

III.

Soma Pavamāna.

With sacrifice we seek to thee fair cherisher of
manly might

In mansions of the lofty heavens.

2 Drink gladdening, crusher of the bold, praiseworthy,
with most mighty sway,

Destroyer of a hundred forts.

3 Hence riches came to thee, the King, O sapient one :
the strong-winged bird,

Unwearied, brought thee from the sky.

Rigveda IX. 65. 16. 18. 17. The Rishi is Bhṛigu or Jamaḍagni.
The metre is Gāyatri.

1 *With holy songs* : *medhābhiḥ* : the productions of the intellect.
Through the realm of air : *antarikshe* : perhaps a figurative expression,
as Benfey suggests, for the space between the Soma press and the
vessel which receives the juice.

Rigveda IX. 48. 1, 2, 3, 5, 4. The Rishi is Kavi. The metre is
Gāyatri.

2 *Destroyer of a hundred forts* : the cloud-castles of the demons of
the air, or the strongholds of the hostile aborigines, being destroyed
by Indra under the inspiring influence of Soma.

3 *Hence* : from the destruction of the forts. *The strong-winged
bird* : *suparnaḥ* : the falcon which brought the Soma from Svarga or
heaven. The reading of the Rigveda varies :—‘Hence, sapient one !
the falcon, strong of wing, unwearied, brought thee down, Lord over
riches, from the sky.’

- 4 And now, sent forth, he hath attained to mighty
power and majesty,
Active and ready to assist.
- 5 That each may see the light, the bird brought us the
guard of Law, the friend
Of all, the speeder through the air.

IV.

Soma Pavamāna.

- For food, flow onward with thy stream, cleansed and
made bright by sapient men :
Indu, with sheen approach the milk !
- 2 While thou art cleansed, song-lover, bring comfort
and vigour to the folk,
Poured, tawny one ! on milk and curds !
- 3 Purified for the feast of Gods, go thou to Indra's
resting-place,
Resplendent, furthered by the strong !

V.

Agni.

By Agni Agni is inflamed, Lord of the house, wise,
young, who bears
Our gifts : the ladle is his mouth.

4 *He* : Soma. This and the following stanza are transposed in the Rigveda.

5 *The friend of all* : *sādhāraṇam* : or, the common-possession. *The speeder through the air* : *rajasturam* : which Sāyana explains by *utakasya prerakam* : 'the showerer of water.'—Wilson. Cf. stanza 1 of the preceding hymn.

Rigveda IX. 64. 13—15. The Rishi is Kāśyapa. The metre is Gāyatrī. Stanza 1' is a repetition of I. vi. i. 2. 9.

3 *Resting-place* : the vessel prepared to receive the libations intended for the God. The word *nishkrīṭam* is, literally, a settled place, a rendezvous. Benfey translates it by *Palast*, palace. *Furthered* : *hitah*, for which the Rigveda has *yatah*, 'guided.' *The strong* : the priests.

Rigveda I. 12. 6, 8, 9. The Rishi is Medhātithi. The metre is Gāyatrī.

1 *By Agni Agni is inflamed* : the fire into which the oblation is poured is kindled by the application of fire produced by attrition. *Young* : newly born each time the fire is produced. *The ladle* : used for pouring the sacrificial butter into the fire.

- 2 God, Agni, be his sure defence who, lord of sacrificial gifts,
Worshippeth thee the messenger.
- 3 Be gracious, brilliant God! to him who, rich in
sacred gifts, would fain
Call Agni to the feast of Gods.

VI.

Mitra-Varuṇa.

- MITRA of holy strength I call, and foe-destroying
Varuṇa,
Who perfect prayer with offered oil.
- 2 By Law, •O Mitra, Varuṇa, Law-strengtheners who
cleave to Law,
Have ye obtained your lofty power.
- 3 The Sages, Mitra, Varuṇa, of wide dominion, mighty
ones,
Bestow on us effectual strength.

VII.

Maruts.

So mayst thou verily be seen coming with fearless
Indra : both
Of equal splendour, bringing bliss !

Rigveda I. 2. 7—9. The Rishi is Madhuchchhandas. The metre is Gâyatri.

1 *Perfect*: make complete and effectual. *With offered oil*: *ghṛitāchîm*: accompanied with offerings of *ghṛitam*, *ghî*, clarified butter or sacrificial oil.

2 *By Law*: in accordance with *ṛitam*, the eternal law or everlasting order of the universe.

Rigveda I. 6. 7, 4, 5. The Rishi is Madhuchchhandas. The metre is Gâyatri.

1 *Thou*: the host of Maruts or Storm-gods is addressed in the singular number.

- 2 Thereafter they, as is their wont, resumed the state
of new-born babes,
Taking their sacrificial name.
- 3 Thou, Indra, with the rapid Gods who shatter even
what is firm,
Even in the cave didst find the cows.

VIII.

Indra-Agni.

- I CALL the twain whose deed wrought here hath all
been famed in ancient time :
Indra and Agni harm us not !
- 2 The strong, the scatterers of the foe, Indra and Agni
we invoke :
May they be kind to one like me !
- 3 Ye slay our Ârya foes, O Lords of heroes, slay our
Dâsa foes :
Ye drive all enemies away.

2 *Resumed the state of new-born babes*: the meaning is 'that the storms burst forth from the womb of the sky as soon as Indra arises to do battle against the demon of darkness. As assisting Indra in this battle, the Maruts, whose name retained for a long time its purely appellative meaning of storms, attained their rank as deities by the side of Indra, or as the poet expresses it, they assumed their sacred name.' See Max Müller, *Vedic Hymns*, Part I. pp. 36, 37. *The cave*: the thick dark cloud. *The cows*: streams of water and beams of light which follow their effusion: 'bright ones.'—M. Müller.

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Rigveda VI. 60. 4—6. The Rishi is Bharadvâja. The metre is Gâyatri.

1 *Whose deed wrought here*: according to Stevenson, Benfey, and Grassmann, the creation of the universe is ascribed to Indra and Agni:—'for by you this whole world was formed, according to the hymns of the sages.'—Stevenson.

3 *Dâsa foes*: the hostile non-Âryan aborigines.

IX.

Soma Pavamāna.

THE living drops of Soma juice pour, as they flow,
the gladdening drink,
Intelligent drops above the station of the sea, ex-
hilarating, dropping meath.

- 2 May Pavamāna, King and God, speed with his wave
over the sea the lofty rite!
Do thou by Mitra's and by Varuṇa's decree flow
furthering the lofty rite:
- 3 Far-seeing, lovely, guided by the men, the God
whose habitation is the sea!

X.

Soma Pavamāna.

THREE are the voices that the car-steed utters: he
speaks the lore of prayer, the thought of Order.
To the cows' master come the cows inquiring: the
hymns with eager longing come to Soma.

- 2 To Soma come the cows, the milch-kine longing,
to Soma sages with their hymns inquiring.
Soma, effused, is purified and lauded: our hymns
and Trishṭup songs unite in Soma.
- 3 Thus, Soma, as we pour thee into vessels, while
thou art purified, flow for our welfare!
Pass into Indra with great joy and rapture: make
the voice swell, and generate abundance!

Rigveda IX. 107. 14—16. Ascribed to the Seven Rishis. The metre of stanzas 1 and 2 is Prāgātha, and that of 3 Dvipadā Virāj in the text. Stanza 1 is a repetition of I. vi. i. 3. 8.

1 *The sea*: meaning, in this stanza and in the two stanzas that follow, the water into which the Soma falls.

Rigveda IX. 97. 34—36. Ascribed to Parāśara. The metre is Trishṭup.

1 *Car-steed*: *ṛohiṇī*: a common appellation of Soma. See *Vedic Hymns*, I. 40.

2 *Is purified and lauded*: *ṛichyate pūyamānaḥ*: the Rigveda has *pūyate aṣyamānaḥ*, 'is purified and blended.'

3 *With great joy and rapture*: *ṛihatā madena*: the Rigveda has *ṛihatā raveṇa*, 'with a mighty roaring.'

XI.

Indra.

O INDRA, if a hundred heavens and if a hundred
earths were thine,—

No, not a hundred suns could match thee at thy
birth, not both the worlds, O Thunderer.

2 Thou, hero, hast performed thy hero deeds with
might, yea, all with strength, O strongest one.

Maghavan, help us to a stable full of kine, O
Thunderer, with wondrous aids!

XII.

Indra.

WE compass thee like waters, we whose grass is
trimmed and Soma pressed.

Here where the filter pours its stream, thy worship-
pers round thee, O Vṛitra-slayer, sit.

2 Men, Vasu! by the Soma with lauds call thee to
the foremost place.

When cometh he athirst unto the juice as home,
O Indra, like a bellowing bull?

3 O valiant hero, boldly win thousandfold spoil with
Kaṇva's sons!

O active Maghavan, with eager prayer we crave the
yellow-hued with store of kine.

Rigveda VIII. 59. 5, 6. The Rishi is Puruṣanman. The metre is
Prāgātha. Stanza 1 is a repetition of I. iii. ii. 4. 6.

Rigveda VIII. 33. 1a-3. The Rishi is Medhyātithi. The metre is
Gāyatrī. Stanza 1 is a repetition of I. iii. ii. 2. 9.

1 *We compass thee*: there is no verb to *vayam*, we; the construction
is difficult, and the comparison is not obvious.

2 *He...O Indra*: a sort of periphrasis for Indra.

The Rigveda has, 'When comest thou?' *As home*: familiar to thee
as thy home.

3 *With Kaṇva's sons*: or, by them, through them, for their sake.
The yellow-hued: there is no substantive, but gold must be intended.

XIII.

Indra.

WITH Plenty for his true ally the active man will
gain the spoil.

Your Indra, much-invoked, I bend with song, as
bends a wright his wheel of solid wood.

2 They who bestow great riches love not paltry praise :
wealth comes not to the niggard churl.

Light is the task to give, O Maghavan, to one like
me on the decisive day.

XIV.

Soma Pavamāna.

THREE several words are uttered: kine are lowing,
cows who give the milk:

The tawny-hued goes bellowing on.

2 The young and sacred mothers of the holy rite have
uttered praise,
Embellishing the Child of Heaven.

3 From every side, O Soma, for our profit, pour thou
forth four seas
Filled full of riches thousandfold!

XV.

Soma Pavamāna.

THE Somas, very rich in sweets, for which the sieve
is destined, flow.

Effused, the source of Indra's joy: may your strong
juices reach the Gods!

Rigveda VII. 32. 20. 21. The Rishi is Vasishṭha. The metre is
Prâgâtha.

Rigveda IX. 33. 4—6. The Rishi is Trita Âptya. The metre is
Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 5.

2 *Mothers of the holy rite*: apparently, the cows who supply milk
for libations. *The Child of Heaven*: Soma.

3 *Four seas*: imaginary seas, to correspond with the four quarters
of heaven.

Rigveda IX. 101. 4—6. The Rishi is Yayâti Nâhusa. The metre
is Anushṭup. Stanza 1 is a repetition of I. vi. ii. 1. 3.

- 2 Indu flows on for Indra's sake,—thus have the deities declared.
The Lord of Speech exerts himself, controller of all power and might.
- 3 Inciter of the voice of song, with thousand streams the ocean flows,
Even Soma, 'Lord of opulence, the friend of Indra, day by day.

XVI.

Soma Pavamāna.

- SPREAD is thy cleansing filter, Brahmanaspati: as prince thou enterest its limbs from every side.
The raw, whose mass hath not been heated, gains not this: they only which are dressed, which bear, attain to it.
- 2 High in the seat of heaven is placed the scorcher's sieve: its threads are standing separate, glittering with light.
- The swift ones favour him who purifieth this: with brilliancy they mount up to the height of heaven.
- 3 The foremost spotted Steer hath made the Mornings shine: he bellows, fain for war, among created things.
By his high wisdom have the mighty Sages wrought: the Fathers who behold mankind laid down the germ.

2 *Exerts himself*: the meaning of *mukhasyate* is uncertain: 'is inclined to sacrifice.'—Benfey.

Rigveda IX. 83. 1—3. The Rishi is Pavitra. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 12.

2 *The scorcher's sieve*: 'the filter of the foe-scorching (Soma).'
Wilson. *With brilliancy*: the Rigveda has *chetasā*, 'with consciousness.'

3 *The foremost spotted Steer*: Soma. *Bellows*.....among created things: *mimeti bhuvanesu*: the Rigveda has *bibharti bhuvanāni*, 'sustains all things that be.' *The mighty Sages*: *māyāvinah*: those who possess supernatural wisdom and power; the Gods. *The Fathers*: the Manes or spirits of the departed, to whom is ascribed the fruitfulness of heaven and earth, which give birth to Gods and men. See Rigveda X. 64. 14.

XVII.

Agni.

- SING forth to him, the holy, most munificent, sublime
 with his refulgent glow,
 To Agni, ye Upastutas !
 2 Worshipped with gifts, enkindled, splendid, Magha-
 van shall win himself heroic fame :
 And will not his more plentiful benevolence come to
 us with abundant strength ?

XVIII.

Indra.

- WE sing this strong and wild delight of thine which
 conquers in the fray,
 Which, Caster of the Stone ! gives room and shines
 like gold.
 2 Wherewith thou foundest shining lights for Âyu
 and for Manu's sake :
 Now joying in this sacred grass thou beamest forth.
 3 This day too singers of the hymn praise, as of old,
 this might of thine :
 Win thou the waters every day, thralls of the
 strong !

Rigveda VIII. 92. 8, 9. The Rishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 1, and Sato-brihati in 2.

1 *Upastutas* : singers so named after the Rishi Upastuta.

2 *Maghavan* : the rich and liberal God : here a name of Agni. *More plentiful*: *bhavīyasi* : the Rigveda has *navīyasi*, 'more recent.'

Rigveda VIII. 15. 4—6. The Rishis are Goshûktin and Aṣvasûktin. The metre is Ushnih. Stanza 1 is a repetition of I. iv. ii. 5. 3.

2 *For Âyu and for Manu's sake* : or for all Âryan men, *ayu* and *manu* both meaning man. Regarded as proper names, Âyu is the son of Pururavas and Urvasi (See Rigveda X. 95), and Manu is the representative Man, the father of the human race.

3 *Thralls of the strong* : *vṛishapatnāḥ* : controlled and imprisoned by Vṛitra.

XIX.

Indra.

O INDRA, hear Tiraṣchi's call, the call of him who serveth thee.

Satisfy him with wealth of kine and valiant offspring! Great art thou.

2 For he, O Indra, hath produced for thee the newest gladdening song,

A hymn that springs from careful thought, ancient and full of sacred truth.

3 That Indra will we laud whom songs and hymns of praise have magnified.

Striving to win, we celebrate his many deeds of hero might.

Rigveda VIII. 84. 4—6. The Rishi is Tiraṣchi. The metre is Anuṣṭup. Stanza 1 is a repetition of I. iv. ii. 1. 5.

2 *Newest.....ancient*: recent in form and expression, but ancient in its subject. See Muir, *Original Sanskrit Texts*, III. pp. 238, 239.

BOOK III.

CHAPTER I.

I.

Soma Pavamāna.

FLEET as swift steeds thy cows celestial have been
poured, O Pavamāna, with the milk into the vat.
Sages who make thee bright, O friend whom Rishis
love, have shed continuous streams from out the
realm of air.

2 The beams of Pavamāna, sent from earth and heaven,
his ensigns who is ever steadfast, travel round.

When on the sieve the golden-hued is cleansed he rests
within the jars as one who seats him in his place.

3 O thou who seest all things, sovran as thou art and
passing strong, thy rays encompass every form.

Pervading with thy natural powers thou flowest on,
and as the whole world's Lord, O Soma, thou art
King.

II.

Soma Pavamāna.

From heaven hath Pavamāna made, as 'twere, the
marvellous thunder, and
The lofty light of all mankind.

Ṛigveda IX. 86. 4, 6, 5. Ascribed to the Sikatas. The metre is Jagati.

1 *Cows: dhenavah*: the drops of Soma juice. The Ṛigveda has *dhṛjuvāh*, 'swift as thought.' *O friend whom Rishis love: rishishāna*: the word does not occur elsewhere, and its precise meaning is uncertain. 'O *rishi*-enjoyed.'—Wilson. 'Thou who playest the part of a Rishi.'—Ludwig. *From out the realm of air*: perhaps a figurative expression for the space between the Soma press and the vessel which receives the juice. Instead of *antarikshāt* the Ṛigveda has *rishayah*, *rishis*, in apposition with *vedasah*, sages.

Ṛigveda IX. 61. 16—18. The Rishi is Amahiṇyū. The metre is Gāyatri. Stanza 1 is a repetition of I. v. ii. 5. 8.

- 2 The gladdening and auspicious juice of thee, O Pavamâna, King!
Flows o'er the woollen straining-cloth.
- 3 Thy juice, O Pavamâna, sends its rays⁶ abroad like splendid skill,
Like lustre, all heaven's light, to see.

III.

Soma Pavamâna.

- IMPETUOUS, bright, have they come forth, unwearied
in their speed, like bulls,
Driving the black skin far away.
- 2 May we attain the bridge of bliss, leaving the
bridge of woe behind:
The riteless Dâsa may we quell!
- 3 The mighty Pavamâna's roar is heard as 'twere the
rush of rain:
The lightning-flashes move in heaven.
- 4 Indu, pour out abundant food with store of cattle
and of gold,
Of heroes, Soma! and of steeds!
- 5 Flow onward, dear to all mankind! fill full the
mighty heaven and earth,
As Dawn, as Sûrya with his beams!
- 6 On every side, O Soma, flow round us with thy
protecting stream,
As Rasâ flows around the world!

Rigveda IX. 41. 1—6 (the entire hymn). The Rishi is Medhyâtithi. The metro is Gâyatri. Stanza 1 is a repetition of I. vi. i. 1. 5.

2 My translation of the first line, in which I follow Prof. Ludwig, is somewhat conjectural, as the meaning of *durâgyam* is uncertain.

6 *Rasâ*: a mythical river which flows round the world; originally the name of a real river known to the Zoroastrians as *Raphâ*.

IV.

Soma Pavamāna.

- Flow on, O thou of lofty thought, flow swift in thy
belovèd form,
Saying, I go where dwell the Gods.
2 Preparing what is unprepared, and bringing store of
food to man,
Make thou the rain descend from heaven!
3 Even here is he who, swift of course, hath with the
river's wave flowed down
From heaven upon the straining-cloth.
4 With might, producing glare, the juice enters the
purifying sieve,
Far-seeing, sending forth its light.
5 Inviting him from far away, and even from near at
hand, the juice
For Indra is poured forth as meath.
6 In union they have sung the hymn: with stones
they urge the golden-hued,
Indu for Indra, for his drink.

V.

Soma Pavamāna.

THE glittering maids send Sāra forth, the glorious
sisters, close-allied,
Send Indu forth, their mighty Lord.

R̥igveda IX. 39. The entire hymn, stanzas 3 and 4 being transposed.
The R̥ishi is Bṛiṣanmati. The metre is Gāyatrī.

2 *Preparing what is unprepared*: 'consecrating the unconsecrated worshipper or place,' is Sāyana's explanation. • *The rain*: *vrishṭim*, as in the R̥igveda, must be read instead of *prishṭim*.

5 *Him*: Indra.

6 *Indu for Indra, for his drink*: the R̥igveda has *yondvritasya sīdata*, 'Sit in the shrine of sacrifice,'—addressed to the Gods, according to Sāyana.

R̥igveda IX. 65. 1—3. The R̥ishi is Bhṛigu, or Jamadagni. The metre is Gāyatrī.

1 *The glittering maids*: the fingers, perhaps with reference to the gold rings worn by the priests when they press the Soma. *Sāra*:

- 2 Pervade, O Pavamâna, all our treasures with repeated light,
 Pressed out, O God thyself, for Gods!
 3 Pour on us, Pavamâna! rain, as service and fair
 praise for Gods:
 Pour forth unceasingly for food!

VI.

Agni.

- THE watchful guardian of the people hath been born,
 Agni, the very strong, for fresh prosperity.
 With oil upon his face, with high heaven-touching
 flame, he shineth splendidly, pure, for the Bharatas.
 2 O Agni, the Angirasas discovered thee what time
 thou layest hidden, fleeing back from wood to wood.
 Thou by attrition art produced as conquering might,
 and men, O Angiras, call thee the Son of Strength.

Sûrya, the Sun-god; here said to mean Soma:—‘the invigorating.’—Wilson. Or the meaning may be that the fingers of the priests send forth Indu or Soma in the same manner as the bright rays of morning introduce the Sun.

2 *Pressed out, O God thyself, for Gods:* the Rîgveda has *devebhyaṣpari*, ‘God, coming hither from the Gods.’

3 *As service:* to give us cause to worship.

Rîgveda V. 11. 1, 6, 2. The Rîshi is Sutambhara. The metre is Jagati.

1 *Bharatas:* meaning ‘warriors.’ ‘Priests,’ according to Sâyana and Mahidhara.

2 *Angirasas:* members of a family of priestly Fathers, regarded as the typical first sacrificers. *Thou layest hidden:* alluding to the flight and capture of Agni. See Rîgveda I. 65. 1, and X. 51. It is said that Agni, fearing to share the fate of his three elder brothers who had perished in the service of the Gods, fled away and hid himself. The Gods or the Angirasas discovered him and persuaded him to return to his sacred duties. *Angiras:* Agni is called the best or oldest of the Angirasas, as his aid was necessary for the due performance of sacrifice. *Son of Strength:* produced by violent agitation of the fire drill.

- 3 The men enkindle Agni in his threefold seat, ensign
of sacrifice, the earliest household-priest.
With Indra and the Gods together on the grass let
the wise priest sit to complete the sacrifice!

VII.

Mitra-Varuṇa.

- THIS Soma hath been pressed for you, Law-strength-
eners, Mitra, Varuṇa !
List, list ye here to this my call !
2 Both Kings who never injure aught have come to
their sublimest home,
The thousand-pillared, firmly-based.
3 Worshipp'd with fat libation, Lords of gifts, Âdityas,
sovrän Kings,
They wait on him whose life is true.

VIII.

Indra.

- ARMED with the bones of dead Dadhyach, Indra
with unresisted might
The nine-and-ninety Vṛitras slew.
2 He, searching for the horse's head that in the moun-
tains lay concealed,
Found it in Śaryanāvân lake.

3 *In his threefold seat*: in the three fire-receptacles or altars. *Household priest*: or, great high priest; or *purohitam* may be a participle passive, 'placed at the head or in front (of the worshipper).'

Rigveda II. 41. 4—6. The Rishi is Gṛtsanāda. The metre is Gâyatri.

2 *Home*: 'the hall of assembly.'—Stevenson.

Rigveda I. 84. 13—15. The Rishi is Gotama. The metre is Gâyatri.
Stanza 1 is a repetition of I. ii. 4. 5, and stanza 3 of I. ii. 1. 3.

2 *The horse's head*: which had been given to Dadhyach by the Aṣvins. *The mountains*: the clouds. *Śaryanāvân*: said to be the name of a lake and the surrounding district in Kurukshetra, near the modern Delhi. The Vedic legend, which was modified and amplified

- 3 Then straight they recognized the mystic name of
the creative Steer,
There in the mansion of the Moon.

IX.

Indra-Agni.

- As rain from out the cloud, for you, Indra and Agni,
from my thought
This noblest praise hath been produced.
- 2 Indra and Agni, listen to the singer's call: accept
his songs.
Fulfil, ye mighty Lords, his prayers!
- 3 Give us not up to indigence, ye heroes, Indra, Agni,
nor
To slander and reproach of men!

X

Soma Pavamāna.

GOLD-HUED! as one who giveth strength flow on for
Gods to drink, a draught
For Vāyu and the Marut host!

in later times, appears to have been connected in its origin with that of Dadhikrās, often mentioned in the R̥gveda and described as a kind of divine horse, probably a personification of the Sun. The horse's head concealed in the mountains seems to be the clouded sun, seen afterwards setting over the lake. The bones may be the rays of returning light with which Indra disperses the fiends of darkness. See preceding notes on stanzas 1 and 3.

R̥gveda VII. 94. 1—3. The R̥ishi is Vasishṭha. The metro is Gāyatrī.

1 *As rain*: the hymn of praise is copious in its flow, and is doubly beneficial, gratifying the Gods and bringing blessings to the worshipper. *From my thought*: *manmanah*: explained by the Commentator by *stotuh*, 'praiser' or 'worshipper.'

R̥gveda IX. 25. 1, 3, 2. The R̥ishi is Dṛiḥachyuta. The metro is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 4. 8.

- 2 The Steer shines brightly with the Gods, dear Sage
in his appointed home,
Even Pavamāna unbeguiled.
- 3 O Pavamāna, sent by prayer, roaring 'about thy
dwelling-place,
Ascend to Vāyu as Law bids!

XI.

Soma Pavamāna.

- O SOMA, Indu, every day thy friendship hath been
my delight.
Many fiends follow me; help me, thou tawny-hued :
pass on beyond these barriers!
- 2 Close to 'thy bosom am I, Soma, day and night,
draining the milk, O golden-hued.
- Sūrya himself refulgent with his glow have we,
as birds, o'ertaken in his course.

XII.

Soma Pavamāna.

- ACTIVE, while being purified, he hath assailed all
enemies :
They deck the Sage with hōly hymns.

2 *Even Pavamāna unbeguiled* : or, invincible. The Ṛigveda has, *vrītrahā devaṣṭamah*, 'Foe-slayer, dearest to the Gods.'

3 *To Vāyu* : into the vessel appropriated to libations intended for Vāyu, the God of Wind. 'Enter this air generating vessel.'—Stevenson. The Ṛigveda has *ā viṣa*, 'enter thou,' instead of *āruhaḥ* used imperatively.

Ṛigveda IX. 107. 19, 20. Ascribed to the Seven Ṛishis. The metre is Brihātī in stanza 1, which is a repetition of I. vi. i. 3. 6, and Satobrihātī in stanza 2.

2 *Draining the milk* : *duhānaḥ* : the Ṛigveda reading is *sakhyāya*, 'for friendship sake.'

Ṛigveda IX. 40. 1—3. The Rishi is Brihanmati. The metre is Gāyatri. Stanza 1 is a repetition of I. vi. i. 1. 2.

- 2 The Red hath mounted to his shrine; strong Indra
hath approached the juice:
In his firm dwelling let him rest!
- 3 O Indu; Soma, send us now great opulence from
every side:
Pour on us treasures thousandfold!

XIII.

Indra.

- DRINK Soma, Indra, Lord of bays! and let it cheer
thee: the stone, like a well-guided courser,
Directed by the presser's arms hath pressed it.
- 2 So let the draught of joy, thy dear companion,
by which, O Lord of bays, thou slayest Vritras,
Delight thee, Indra, Lord of princely treasures!
- 3 Mark closely, Maghavan, the word I utter, this
eulogy recited by Vasishṭha:
Accept the prayers I offer at thy banquet!

XIV.

Indra.

- HEROES of one accord brought forth and formed for
kingship 'Indra,' who wins the victory in all
encounters,
For power, in firmness, in the field, the great de-
stroyer, fierce and exceeding strong, stalwart and
full of vigour.

2 *The Red: aruṇaḥ*: or, the red horse, meaning Soma. *Strong Indra hath approached the juice*: according to the realising of the R̥gveda, 'To Indra hath the strong juice come.' *Let him rest*: the R̥gveda has *śīdati*, 'he settles.'

R̥gveda VII. 22. 1—3. The R̥ishi is Vasishṭha. The metre is Virāj (11 × 3). Stanza 1 is a repetition of I. v. i. 1. 8.

R̥gveda VIII. 86. 10, 12, 11. The R̥ishi is Rebha. The metre is Atijagati (13 × 4) in stanza 1, which is a repetition of I. iv. ii. 4. 1, and Uparishādbṛihati (properly 12 + 8 + 8 + 8) in 2 and 3.

- 2 The holy sages form a ring, to view and sing unto the Ram.
 Inciters, very brilliant, free from all deceit, are with your chanters nigh to hear.
- 3 Bards joined in song to Indra so that he might drink the Soma juice,
 The Lord of light, that he whose laws stand fast might aid with power and with the help he gives.

XV.

Indra.

- He who as sovran Lord of men moves with his chariots unrestrained,
 The Vṛiṭra-slayer, conqueror of all fighting hosts, preëminent, is praised in song.
- 2 Honour that Indra, Puruhanman! for his aid, him in whose hand of old the fair
 Sustaining bolt of thunder, mighty like the God, like Sūrya, was deposited!

XVI.

Soma Pavamāna.

- The Sage of heaven whose heart is wise, when laid between both hands, with roars,
 Gives us delightful powers of life.

2 *The Ram*: Indra. See R̥gveda I. 51. 1, and VIII. 2. 40. *Inciters*: apparently, the Gods. The hymn is very difficult and obscure.

R̥gveda VIII. 59. 1, 2. The metre is Prāgātha. Stanza 1 is a repetition of I. iii. ii. 4. 1.

2 The R̥ishi addresses himself. *Of old*: *dvitā*, meaning originally twice or doubly, appears to be sometimes equivalent to *sandā*. *Sustaining*: *vidhartari* as a nominative. The sentence is difficult to construe, and my version is somewhat conjectural. See Ludwig's Commentary on the R̥gveda, Vol. V. p. 174.

R̥gveda IX. 9. 1, 3, 2. The R̥ishi is Asita or Devala. The metre is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 4. 10.

- 2 He, the bright son, when born, illumed his parents
 who had sprung to life,
 Great son, great strengtheners of Law.
 3 On, onward to a glorious home, free from all guile
 and dear to men,
 Flow with enjoyment to our praise !

XVII.

Soma Pavamāna.

- FOR, verily, Pavamāna, thou, divine! endued with
 brightest splendour, calling all
 Creatures to immortality.
 2 With whom Dadhyach Navagva opened fastened
 doors, by whom the sages gained their wish,
 By whom they won the fame of lovely Amrita in
 the felicity of Gods.

XVIII.

Soma Pavamāna.

- SOMA, while filtered, with his wave flows through
 the long wool of the sheep,
 Roaring, while purified, before the voice of song.

2 *His parents: mātara:* literally, his two mothers; Heaven and Earth.

3 *Free from all guile: adruhaḥ*, qualifying Soma. The R̥gveda has *adruhe* qualifying *jandya*, man or men.

R̥gveda IX. 108. 3, 4. The metre is Kakup in stanza 1, which is a repetition of I. vi. ii. 4. 6, and Satobṛihati in 2. Stanza 1 is ascribed to Śakti, and 2 to Ūru.

1 *Dadhyach*: son of Atharvan, the priest who first obtained fire and offered prayer and Soma to the Gods. Here he is called a Navagva, and consequently one of the Angirases. *Opened*: the cave or prison of cloud in which the stolen cows or rays of light were confined. *Won the fame of lovely Amrita*: 'obtained the sustenance of the delicious (ambrosial) water.'—Wilson.

R̥gveda IX. 106. 10—12. The Rishi is Chakshus Mānava. The metre is Ushṇih. Stanza 1 is a repetition of I. vi. ii. 3. 7.

- 2 With prayers they cleanse the mighty steed, sport-
ing in wood, above the fleece :
Our hymns, intoned, have praised him of the triple
height.
- 3 He hath been hastened to the jars, bountiful, like
an eager horse,
And, lifting up his voice, while filtered, glided on.

XIX.

Soma Pavamāna.

- FATHER of holy hymns, Soma flows onward, the
father of the earth, father of heaven.
Father of Agni, Sūrya's generator, the father who
begat Indra and Viṣṇu.
- 2 Brahman of Gods, the leader of the poets, Ṛishi of
sages, chief of savage creatures,
Falcon amid the vultures, axe of forests, over the
cleansing sieve goes Soma singing.
- 3 He, Soma Pavamāna, like a river, hath stirred the
wave of voice, our songs and praises.
Beholding these inferior powers, the hero, well
knowing, takes his stand among the cattle.

2 *They cleanse*: *mṛijanti*, the R̥gveda has *hinvanti*, 'they send forth.' *Him of the triple height*: Soma whose home is in the firmament, on the mountain, and on the altar. According to Sāyaṇa, abiding in three receptacles, the *droṇakalaṣa*, the *adhavanīya*, and the *pātabhṛt*.

3 *Bountiful*: *mīdhvān*: the R̥gveda has *mīlke*, 'to the battle.'

R̥gveda IX. 96. 5—7. The Ṛishi is Pratarḍana. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. 12 4. 5.

2 *Brahman of Gods*: Bṛihaspati, the Lord of Prayer, among the Gods, or chief among the priests. *Axe*: perhaps, the lightning. According to the St. Petersburg Lexicon, *svādhitir* here means a tree with very hard wood. 'Svādhitir vānānām may well mean 'the strong axe among woods,' the axe being naturally made of the hardest wood.'—Max Müller. *Chief*: *mahishah*: or, buffalo, or bull.

3 The second line is obscure. Professor Wilson translates:—'the showerer (of benefits) beholding the hidden (treasures) presides over these irresistible powers, knowing about the cattle.'

XX.

Agni.

HITHER, for powerful kinship, I call Agni, him who
prosper's you,

Most frequent at our solemn rites.

2 That through this famed one's power he may stand
by us, even as Tvashtar comes

Unto the forms that must be shaped.

3 This Agni is the Lord supreme above all glories 'mid
the Gods :

May he come nigh to us with strength.

XXI.

Indra.

THIS poured libation, Indra, drink, immortal, glad-
dening, excellent !

Streams of the bright have flowed to thee here at
the seat of holy Law.

2 When, Indra, thou dost guide thy bays, there is no
better charioteer !

None hath surpassed thee in thy might, none with
good steeds o'ertaken thee.

3 Sing glory now to Indra, say to him your solemn
eulogies !

The drops poured forth have made him glad : pay
reverence to his noblest might !

Rigveda VIII. 91. 7—9. Ascribed to Prayoga, or to one or more of other Rishis. The metre is Gâyatri. Stanza 1 is a repetition of I. i. i. 3. 1.

2 *Tvashtar* : the carpenter or artificer God, regarded as the producer of all objects in nature which show signs of artistic skill.

Rigveda I. 84. 4—6. The Rishi is Gotama. The metre is Anush-tup. Stanza 1 is a repetition of I. iv. ii. 1. 3.

XXII.

Indra.

INDRA, be pleased : drive forward, hero, striker of thy bays!

Fair, like a sage, delighting in the meath, drink of the juice for rapturous joy.

2 O Indra, fill thy belly anew with meath that seems to flow from heaven.

The sweet-voiced raptures of this juice have come, as 'twere to heaven, to thee.

3 Indra, victorious, Mitra-like, smote, like a Yati, Vṛitra dead.

As Bhṛigu quelled his foes, he cleft Vaṭa in Soma's rapturous joy.

These three stanzas are not found in the R̥igveda. No R̥ishi's name is mentioned. The metro is irregular. They are obscure, and characterized chiefly by the repetition of *na*, 'like,' 'as,' 'as it were,' which recurs seven times.

1 *Striker of thy bays* : *hariha* : according to the St. Petersburg Lexicon the word is corrupt and meaningless. 'Possessor of the horses Hari.'—Stevenson. 'Caster of the lightning.'—Benfey.

2 *Anew* : *navyam na* : literally, like a new one ; that is, as if it were empty and fasting. *Sweet-voiced* : accompanied with sweet songs.

3 *A Yati* : one of a mythical race of ascetics, connected with the Bhṛigus, and said, according to one legend, to have taken part in the creation of the world. The force of the comparison is not very obvious. Professor Ludwig suggests 'wrestler' as the possible meaning of *yatiḥ* here. *Bhṛigu* : a R̥ishi regarded as the ancestor of the ancient race of Bhṛigus who are frequently mentioned in the R̥igveda in connexion with Agni. *Vala* : a demon of drought, who steals the cows of the Gods, and hides them in a cave, that is, keeps the rain imprisoned in dark thick clouds.

CHAPTER II.

I.

Soma Pavamâna.

WINNER of gold and gear and cattle flow thou on,
set as impregner, Indu! 'mid the worlds of life!

Rich in brave men art thou, Soma, who winnest all:
these holy singers wait upon thee with the song.

2 O Soma, thou beholdest men from every side: O
Pavamâna, Steer, thou wanderest through these.

Pour out upon us wealth in treasure and in gold: may
we have strength to live among the things that be!

3 Thou passest to these worlds as sovran Lord thereof,
O Indu, harnessing thy tawny well-winged mares.
May they pour forth for thee milk and oil rich in
sweets: O Soma, let the folk abide in thy decree!

II.

Soma Pavamâna.

THE streams of Pavamâna, thine, finder of all! have
been effused,

Even as Sûrya's rays of light.

2 Making the light that shines from heaven thou
flowest on to every form:

Soma, thou swellest like a sea.

Rigveda IX. 86. 39, 38, 37. Ascribed to the three Rishiganas or companies of Rishis, Akṣiṣṭâ Mâshâh, Sikatâh, Prishnayah and Ajâh. The metre is Jagati.

2 *Through these*: there is no substantive. Sâyana supplies *apah*, waters.

3 *Thou passest to*: *vyase*: the Rigveda has *viyase*, 'thou passest through.' *Tawny well-winged mares*: swiftly-flowing drops of golden-coloured juice.

Rigveda IX. 64. 7—9. The Rishi is Kasyapa. The metre is Gâyatri.

2 *To every form*: to quicken all Nature and bring us blessings in every shape.

- 3 Shown forth thou sendest out thy voice, O Pavamāna, with a roar,
Like Sūrya, God, as Law commands.

III.

Soma Pavamāna.

- HITHERWARD have the Somas streamed, the drops
while they are purified :
When blent, in waters they are rinsed.
2 The milk hath run to meet them like floods rushing
down a precipice :
They come to Indra, being cleansed.
3 O Soma Pavamāna, thou flowest as Indra's gladdener :
The men have seized and lead thee forth.
4 Thou, Indu, when, expressed by stones, thou runnest
to the filter, art
Ready for Indra's high decree.
5 Victorious, to be hailed with joy, O Soma, flow
delighting men,
As the supporter of mankind!
6 Flow on, best Vṛitra-slayer; flow meet to be hailed
with joyful lauds,
Pure, purifying, wonderful !
7 Pure, purifying is he called, Soma effused and full
of sweets,
Slayer of sinners, dear to Gods.

3 Shown forth : *jajñānaḥ* : produced or manifested. The R̥gveda has *hinvānaḥ*, 'sent forth' or 'urged on.' With a roar : *kṛandan* : the R̥gveda has *akṛān*, probably from *kram*, 'thou hast moved.' As Law commands : *vidharmaṇi* : see *La Religion Védique*, III. 218, Note.

R̥gveda IX. 24. 1—7. * The R̥ishi is Asita or Devala. The metre is Gāyatri.

3 Gladdener : *mādanaḥ* : the R̥gveda has *pātave*, 'for (Indra) to drink.'

5 As the supporter of mankind : *charshaṇīdhṛitīḥ* : the R̥gveda has *charshaṇīsahe*, 'To him who ruleth o'er mankind,' that is Indra.

IV.

Soma Pavamâna.

- THE Sage hath robed him in the sheep's wool for the banquet of the Gods,
 Subduing all our enemies.
- 2 For he, as Pavamâna, sends thousandfold riches in the shape
 Of cattle to the worshippers.
- 3 Thou graspest all things with thy mind, and purifiest thee with thoughts :
 As such, O Soma, find us fame !
- 4 Pour on us lofty glory, send sure riches to our liberal lords :
 Bring food to those who sing thy praise !
- 5 As thou art cleansed, O wondrous steed, O Soma, thou hast entered, like
 A pious king, into the songs.
- 6 He, Soma, like a courser in the floods invincible, made bright
 With hands, is resting in the press.
- 7 Disporting, like a liberal chief, thou goest, Soma, to the sieve,
 Lending the laud heroic strength.

Rigveda IX. 20. 1—7. The Rishi is Asita or Devala. The metre is Gâyatri.

1 *Hath robed him in the sheep's wool*: hath entered the woollen filter. The Rîgvedâ has *pra.....arshati*, 'flows forth to,' instead of *pra.....avyata*.

5 *Steed*: *vahne*: Sâyana explains this word here and in the next stanza (courser) by 'bearer of oblations.'

6 *In the press*: *chamûshu*: according to Sâyana = *âdreshu*, in the receiving-vessels.

7 *Chief*: Sâyana explains *makhah* by *dânam*, gift; 'playing thy frolics like one begging a gift.'—Stevenson. The word as an adjective seems to mean brisk, vigorous, active, and as a substantive, in some places, warrior, hero, champion, or war-chief.

V.

Soma Pavamāna.

- POUR on us with thy juice all kinds of corn, each sort
of nourishment,
And, Soma, all felicities !
- 2 As thine, O Indu, is the praise, and thine what
springeth from the juice,
Seat thee on the dear sacred grass !
- 3 And, finding for us steeds and kine, O Soma, with
thy juice flow on
Through days that fly most rapidly !
- 4 As 'one who conquers, ne'er subdued, attacks and
slays the enemy,
Thus, vanquisher of thousands ! flow !

VI.

Soma Pavamāna

- THOU, Indu, with thy streams that drop sweet juices,
which were poured for help,
Hast settled in the cleansing sieve.
- 2 So flow thou onward through the fleece, for Indra
flow to be his drink, .
Seating thee in the shrine of Law !
- 3 As giving room and freedom, as most sweet, pour
butter forth and milk,
O Soma, for the Angirasas !

Rigveda IX. 55. 1—4. The Rishi is Avatsāra. The metre is Gāyatrī.

4 *Vanquisher of thousands !*: or, 'thou who winnest thousands,'
i. e. countless spoils or treasures.

Rigveda IX. 62. 7—9. The Rishi is Jamadagni. The metre is Gāyatrī.

2 *The shrine of Law : rītasya yonim*: the place of sacrifice. The
Rigveda has *yonā vaneshu*, 'Finding thine home in vats of wood.'

VII.

Agni.

- Thy glories are, like lightnings from the rainy cloud,
 visible, Agni, like the comings of the Dawns,
 When, loosed to wander over plants and forest trees,
 thou crampest by thyself thy food into thy mouth.
- 2 When, sped and urged by wind, thou spreadest thee
 abroad, soon piercing through thy food according
 to thy will,
 Thy hosts, who ne'er decayest, eager to consume,
 like men on chariots, Agni! strive on every side.
- 3 Agni, the Hotar-priest who fills the assembly full,
 waker of wisdom, chief controller of the thought—
 Thee, yea, none other than thyself, doth man elect
 priest¹ of the holy offering, great and small, alike.

VIII.

Mitra-Varuṇa.

- Even far and wide, O Varuṇa and Mitra, doth your
 help extend :
 May I obtain your kind good-will !
- 2 True Gods, may we completely gain food and a
 dwelling-place from you :
 Ye Mitras, may we be your own !

Rigveda X. 91. 5, 7, 8. The Rishi is Aruṇa. The metre is Jagatī.

1 *Agni, like the comings of the Dawns*: the Rigveda has *chitrāh.... ushasām na ketavaḥ*, 'brilliant like the heralds of the Dawns.'

2 *Hosts*: or 'powers.'

3 *Great and small*: according to Sāyana, 'either accompanied with, or without, libations of Soma juice.'

Rigveda V. 70. 1—3. The Rishi is Uruchakri. The metre is Gāyatri.

2 *And a dwelling-place: dhāma cha*: the Rigveda has *dhāyase*, 'for our sustenance.' *Mitras*: that is Mitra and Varuṇa. The Rigveda has *rudrā*, 'Rudras,' bright Gods, here and in the following stanza.

- 3 Guard us, ye Mitras, with your guards, save us,
ye skilled to save: may we
Subdue the Dasyus by ourselves!

IX.

Indra.

- ARISING in thy might, thy jaws thou shookest, Indra,
having drunk
The Soma which the press had shed.
2 Indra, both worlds gave place to thee as thou wast
fighting, when thou wast
The slayer of the Dasyu hosts.
3 From Indra have I measured out a song eight-footed
with nine parts,
Delicate, strengthening the Law.

X.

Indra-Agni.

- INDRA and Agni, these our songs of praise have
sounded forth to you :
Ye who bring blessings! drink the juice !

Rigveda VIII. 65. 10—12. The Rishi is Kurusuti. The metre is Gâyatri.

1 *Thy jaws thou shookest* : as a sign that the draught was pleasant ; a stronger expression for ' thou didst smack thy lips.' *Which the press had shed* : *chamû sutam* : pressed out in or between the two boards of the press. Or, poured into the bowls.

2 *Gave place* : *adudetâm* : the Rigveda has *akripetâm*, 'complained.' *Fighting* : *spardhamānam* : the Rigveda has *krakshamānam*, meaning, probably, 'roaring.'

3 *From Indra* : originating in him as subject and inspirer. *Eight-footed with nine parts* : the original hymn consists of triplets, each of which contains nine Pâdas, parts or half-lines of eight feet or syllables each. That is, the metre is octosyllabic (8 × 3), and the triplet contains three stanzas in that metre or nine octosyllabic Pâdas. *Strengthening the Law* : *ritâvrilham* : the Rigveda has *ritasprîṣam*, 'faithful to the Law,' or 'closely connected with sacrifice.'

Rigveda VI. 60. 7—9. The Rishi is Bharadvâja. The metre is Gâyatri.

- 2 Come, Indra, Agni, with those teams, desired of
 many, which ye have,
 O heroes, for the worshipper !
- 3 With those to this libation poured, ye heroes, Indra,
 Agni, come :
 Come ye to drink the Soma-juice !

XI.

Soma Pavamâna.

- SOMA, flow on exceeding bright with loud roar to the
 reservoirs,
 Resting in wooden vats thy home!
- 2 Let water-winning Somas flow to Indra, Vâyu,
 Varuṇa,
 To Vishṇu and the Marut host !
- 3 Soma, bestowing food upon our progeny, from every
 side
 Pour on us riches thousandfold.

XII.

Soma Pavamâna.

- PRESSED out by pressers Soma goes over the fleecy
 backs of sheep,
 Goes even as with a snare in tawny-coloured stream,
 goes in a sweetly-sounding stream.
- 2 Down to the water Soma, rich in kine, hath flowed
 with cows, with cows that have been milked.
 They have approached the mixing-vessels as a sea :
 the cheerer streams for the carouse.

Rigveda IX. 65. 19—21. The Rishi is Bhṛigu or Jamadagni. The metre is Gâyatri.

2 *Let water-winning Somas flow*: according to the Rigveda, 'Soma who wins the waters flows.'

Rigveda IX. 107. 8, 9. Ascribed to the Seven Rishis. The metre is Brihati.

2 *Kine and cows* are the milk with which the Soma juice is mixed. The *mixing-vessels*: *sanviraṇāni*, from *sanviri*, to cover, enclose, surround, must, apparently, mean the vessels that contain the juices and not the juices themselves as Sâyana explains:—'his enjoyable juices go (to the pitcher as waters) to the ocean.'—Wilson.

XIII.

Soma Pavamāna.

- O PURIFYING Soma, bring to us the wondrous treasure,
meet
For lauds, that is in earth and heaven !
2 Cleansing the lives of men, thou, Steer, bellowing on
the sacred grass,
Gold-hued, hast settled in thy home.
3 For ye twain, Indra, Soma, are Lords of heaven's
light, Lords of the kine :
Prosper, as mighty ones, our prayers !

XIV.

Indra.

- By men hath Indra been advanced, the Vṛitra-slayer,
to joy and strength.
Him only we invoke for help in battles whether
great or small : be he our aid in deeds of might !
2 For, hero, thou art like a host, art giver of abundant
spoil.
Strengthening e'en the feeble, thou aidest the sacri-
ficer, thou givest great wealth to him who pours.
3 When war and battles are on foot, booty is offered
to the bold.
Yoke thou thy wildly-rushing bays ! Whom wilt
thou slay, and whom enrich ? Do thou, O Indra,
make us rich !

Rigveda IX. 19. 1, 3, 2. The Rishi is Asita or Devala. The metre is Gāyatrī.

2 *Cleansing the lives of men* : the Rigveda has *dyushu* instead of *dyānshi* :—‘while cleansed among the living.’ *Hast settled* : the verb in the Rigveda is in the third person :—‘the steer.....hath settled.’

Rigveda I. 81. 1—3. Ascribed to Gotama. The metre is Pankti (8 × 5). Stanza 1 is a repetition of I. v. i. 3. 3, and stanza 3 of I. v. i. 3. 6.

2 *Pours* : libations of Soma juice.

XV.

Indra.

THE juice of Soma thus diffused, sweet to the taste,
the bright cows drink,

Who travelling in splendour close to mighty Indra's
side rejoice, good in their own supremacy.

- 2 Craving his touch the dappled kine mingle the
Soma with their milk.

The milch-kine dear to Indra send forth his death-
dealing thunderbolt, good in their own supremacy.

- 3 With veneration, passing wise, they honour his vic-
torious might.

They follow close his many laws to win them due
preëminence, good in their own supremacy.

XVI.

Soma Pavamāna.

STRONG, mountain-born, the stalk hath been pressed
in the streams for rapturous joy.

Hawk-like he settles in his home.

- 2 Fair is the juice beloved of Gods, washed in the
waters, pressed by men :

The milch-kine sweeten it with milk.

- 3 Then, like a steed, have they adorned the inciter for
eternal life,

The meath's juice at the festival.

Rigveda I. 84. 10—12. The Rishi is Gotama. The metre is Pankti.
Stanza 1 is a repetition of I. v. i. 3. 1.

2 *Send forth*: the cows, that is, libations of their milk, exalt and
strengthen Indra, and incite him to battle with the demons. The
meaning of the refrain of this triad is not very clear. Prof. Wilson,
following Sâyana, translates it:—‘abiding (in their stalls) expectant
of his sovereignty.’

Rigveda IX. 62. 4—6. The Rishi is Jamadagni. The metre is
Gâyatri. Stanza 1 is a repetition of I. v. ii. 4. 7.

3 *The inciter*: *hetāram*: Soma who incites Indra to action. The
Rigveda has *hetārah*, ‘as drivers (deck) a horse.’ *Eternal life*:
amṛitāya: or, perhaps, for Amrita or ambrosia, to be the food of Gods.

XVII.

Soma Pavamāna.

MAKE high and splendid glory shine hitherward,
 Lord of food, God, on the friend of Gods :
 Unclose the cask of middle air !

- 2 Roll onward from the press, O mighty one, effused,
 as King, supporter of the tribes !
 Pour on us rain from heaven, send us the water's
 flow, urging our thoughts to win the spoil !

XVIII.

Soma Pavamāna.

BREATH of the mighty Dames, the Child, speeding
 the plan of sacrifice,
 Surpasses all things that are dear, yea, from of old.

- 2 The place that is concealed hath gained a share of
 Trita's pressing-stones,
 By the seven laws of sacrifice, even that dear place.

Rigveda IX. 108. 9, 10. The Rishi of stanza 1, which is a repetition of I. vi. ii. 4. 2, is Ūrdhvasadman, and of 2 Kṛitayaśas. The metres are Kakup and Satobṛīhati respectively.

2 *Roll onward from the press* : 'Roll in the two chamū.'—Ludwig. 'Come into the cups.'—Wilson. *Supporter* : *vahnih* : the exact meaning of the word as applied to Soma is somewhat uncertain. I adopt Sāyana's explanation. *Urging our thoughts to win the spoil* : the Rigveda has *jinva* instead of *jinvan* :—'accomplish the rites for the worshipper who seeks cattle.'—Wilson.

Rigveda IX. 102. 1—3. The Rishi is Trita Āptya. The metre is Ushṇih. Stanza 1 is a repetition of I. vi. ii. 3. 5.

2 This stanza is almost unintelligible. *The place that is concealed* is apparently heaven, where the celestial sacrificer Trita prepares the divine Soma for Indra. Professor Wilson, following Sāyana, translates :—'When the Soma has taken the secret station of the grinding stones (at the sacrifice) of Trita, then with the seven supports of the sacrifice (the priests praise) the conciliating (Soma).' The 'seven supports' are said to be the seven metres. 'In the seven stations.'—M. Müller. *Even that dear place* : *adha priyam* : literally, 'also dear ;' *priyam* might refer to Soma, as Sāyana takes it, but then its regimen is not apparent.

- 3 He hath sent forth unto the heights the three,
 in stream, as Trita's wealth:
 He who is passing wise measures his pathways out.

XIX.

Soma Pavamâna.

- Flow to the filter with thy stream, effused, to win
 us spoil and wealth,
 Soma exceeding rich in meath for Indra, Vishṇu,
 and the Gods!
- 2 The hymns that know not guile caress thee, golden-
 coloured, in the sieve,
 As mothers, Pavamâna, lick the new-born calf,
 as Law commands.
- 3 Lord of great sway, thou liftest thee above the
 heavens, above the earth.
 Thou, Pavamâna, hast assumed thy coat of mail
 with majesty.

3 *He hath sent forth*: instead of *airayat* the R̥igveda has *erayâ* :—
 'Support, (Soma,) with thy stream Trita's three (oblations); cause
 the giver of riches (Indra) to come to the sacred songs. The intelli-
 gent (praiser) of this (Indra) measures out hymns.' The meaning of
 the stanza is obscure, both here and in the R̥igveda; *prishthesu* and
yojand being ambiguous, the former meaning both 'heights' and
 'sacred songs' and the latter 'stages' or 'pathways,' and sometimes
 'hymns' which induce the Gods to yoke their horses and come to the
 sacrifice.

R̥igveda IX. 100. 6, 7, 9. The R̥ishis are the two Rebhasûnus.
 The metre is Anushtub.

1 *To win us spoil and wealth*: *vâjasâtaye*: the R̥igveda has *vâja-
 sâtamah*, 'best winner of the spoil.'

2 *The hymns*: *dhîtayo*: 'the fingers,' according to Sâyana. The
 R̥igveda has *mâtaro*, 'mothers,' the maternal waters. *Mothers*: the
 R̥igveda has *dhenavah*, 'milch-cows.' *As Law commands*: referring
 to 'caress thee.' 'At the sacrifice.'—Wilson. 'In the realm of
 heaven.'—Grassmann.

3 *Thy coat of mail*: thy mantle of milk.

XX.

Soma Pavamāna.

STRONG Indu, bathed in milk, flows on for Indra,
Soma exciting strength, for his carousal.

He quells malignity and slays the demons, King of
the homestead, he who gives us comfort

2 Then in a stream he flows, milked out with press-
stones, mingled with sweetness, through the fleecy
filter—

Indu rejoicing in the love of Indra, the God who
gladdens, for the God's enjoyment.

3 He flows, as he is cleansed, to sacred duties, a God
bedewing Gods with his own juices.

Indu hath, clothed in powers that suit the season,
on the raised fleece engaged the ten swift fingers.

XXI.

Agni.

O AGNI, God, we kindle thee, refulgent, wasting not
away,

That this more glorious fuel may send forth for
thee its shine to heaven. Bring food to those
who sing thy praise!

2 To thee the splendid, Lord of light! bright! won-
drous! prince of men! is brought

Oblation with the holy verse, O Agni, bearer of our
gifts! Bring food to those who sing thy praise!

Rigveda IX. 97. 10—12. The Rishi is Manyu. The metre is Trishtup. Stanza 1 is a repetition of I. vi. i. 5. 8.

3 *Sacred duties: vratāni*: the Rigveda has *priyāni*, 'pleasant things,' that is, wealth and other blessings. *Clothed in powers that suit the season*: 'clothed in pleasant radiance according to the season.'—Wilson.

Rigveda V. 6. 4, 5, 9. The Rishi is Vasusruta. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 4. 1.

- 3 Thou heatest both the ladles in thy mouth, O brilliant prince of men!

So fill us also in our hymns abundantly, thou Lord of Strength. Bring food to those who sing thy praise!

XXII.

Indra.

SING ye a psalm to Indra, sing a great song to the lofty Sage,

To him who maketh prayer, inspired, who loveth laud.

- 2 Thou, Indra, art the conqueror: thou gavest splendour to the Sun.

Maker of all things, thou art mighty and All-God.

- 3 Radiant with light thou wentest to the sky, the luminous realm of heaven.

The Gods, O Indra, strove to win thy friendly love.

XXIII.

Indra.

THIS Soma hath been pressed for thee, O Indra, bold one, mightiest, come!

May Indra-vigour fill thee full, as Sūrya fills mid-air with rays!

- 2 Slayer of Vṛitra, mount thy car! Thy bay steeds have been yoked by prayer.

May, with its voice, the pressing-stone draw thine attention hitherward!

- 3 His pair of tawny coursers bring Indra, resistless in his might,

Hither to Rishis' songs of praise and sacrifice performed by men.

3 *Both the ladles: ubhe darvī*: from which the *ghṛītam* or clarified butter is poured into the fire. The R̥gveda has *sarpisho*, 'of oil' or 'of butter,' instead of *viṣpate*, 'prince of men.'

R̥gveda VIII. 87. 1—3. The Rishi is Nṛmedha. The metre is Ushuṇh. Stanza 1 is a repetition of I. iv. ii. 5. 8.

2 *All-God: viṣvadevaḥ*: 'the lord of all the gods.'—Wilson. 'The universal divinity.'—Stevenson.

R̥gveda I. 84. 1, 3, 2. The Rishi is Gotama. The metre is Anush-tup. Stanza 1 is a repetition of I. iv. ii. 1. 6.

BOOK IV.

CHAPTER I.

I.

Soma Pavamâna.

LIGHT of the sacrifice, he pours delicious meath,
most wealthy, father and begetter of the Gods.

He, gladdening, best of cheerers, juice that Indra loves,
enriches with mysterious treasure earth and heaven.

2 The Lord of heaven, the vigorous and far-seeing one,
flows shouting to the beaker with his thousand
streams.

Coloured like gold he rests in seats where Mitra dwells,
the Steer made beautiful by rivers and by sheep.

3 As Pavamâna thou flowest before the streams: thou
goest on before the hymn, before the kine.

Thou sharest mighty booty in the van of war:
Soma, well-armed, thou art pressed out by men
who press.

II.

Soma Pavamâna.

THROUGH our desire of heroes, kine, and horses,
vigorous Soma-drops,
Brilliant and swift, have been effused.

Rigveda IX. 86. 10—12. Stanza 1 is ascribed to the Sikata Rishis, and 2 and 3 to the Prishni or Ajas. The metre is Jagati.

2 *By rivers and by sheep*: by the purifying waters and the woollen filter.

3 *As Pavamâna thou flowest*: or, 'Thou flowest, being purified.' The Rigveda has *arshati* instead of *arshasi*:—'In forefront of the rivers Pavamâna flows.' *Thou goest*: the Rigveda has *gachchhati*, 'he goes.' In the second line the verbs in the Rigveda are in the third person, and instead of *Soma sâyase*, 'Soma, thou art pressed out,' the reading is *pâyate vṛishâ*, 'the steer is purified.'

Rigveda IX. 64. 4—6. The Rishi is Kaṣyapa. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 6.

- 2 They, beautified by holy men and purified in both the hands,
Are flowing through the fleecy cloth.
- 3 These Soma juices shall pour forth all treasures for the worshipper,
From heaven and earth and firmament.

III.

Soma Pavamāna.

- Flow, Soma, Indu, dear to Gods, swift through the purifying sieve,
And enter Indra in thy strength!
- 2 As mighty food speed hitherward, Indu, as a most splendid steer:
Sit in thy place as one with power!
- 3 The well-loved meath was made to flow, the stream of the creative juice:
The Sage drew waters to himself.
- 4 The mighty waters, yea, the floods accompany thee mighty one,
When thou wilt clothe thee with the milk.
- 5 The lake is brightened in the floods, Soma, our friend, heaven's prop and stay,
Falls on the purifying cloth.
- 6 The tawny Bull hath bellowed, fair as mighty Mitra to behold:
He gleams and flashes with the Sun.

Rigveda IX. 2. 1—10 (the last two stanzas being transposed). The Rishi is Medhātithi. The metre is Gâyatri. Stanza 6 is a repetition of I. vi. i. 2. 1.

1 *In thy strength*: *vrishā*: or, according to Sāyaṇa's usual explanation, 'raining bliss.' 'Ein Segnender.'—Benfey.

3 *Creative*: *vedhasah*: or, sapient. *The Sage*: Soma. *Waters*: with which the stalks of the plant are sprinkled and washed.

5 *The lake*: or sea, meaning according to Sāyaṇa, Soma as the container of all liquid.

- 7 Songs, Indra, active in their might, are beautified
for thee, wherewith
Thou deckest thee for rapturous joy.
- 8 To thee who givest ample room we pray; to win the
wild delight,
That thou mayst have exalted praise.
- 9 Winner of kine, Indu, art thou, winner of heroes,
steeds, and spoil :
Primeval soul of sacrifice.
- 10 Pour on us, Indu! Indra-strength with a full stream
of sweetness, like
Parjanya, sender of the rain!

IV.

Soma Pavamāna.

- O SOMA Pavamāna, be victorious, win us high renown;
And make us better than we are!
- 2 Win thou the light, win heavenly light, and, Somā,
all felicities;
And make us better than we are!
- 3 Win skilful strength and mental power! O Soma,
drive away our foes;
And make us better than we are!
- 4 Ye purifiers, purify Soma for Indra, for his drink :
Make thou us better than we are!
- 5 Give us our portion in the Sun through thine own
mental power and aids;
And make us better than we are!

10 *Indra-strength*: *indriyam*: great vigour. The R̥igveda has *indradyū*, 'as Indra's friend.' Like *Parjanya*: enriching and blessing us as the rain-cloud fertilizes the ground.

R̥igveda IX. 4. 1—10. The R̥ishi is Hiraṇyastūpa. The metre is Gāyatrī.

1 *Better*: or, happier.

4 *Purifiers*: priests whose business is to purify the Soma juice.
Make thou: O Soma.

- 6 Through thine own mental power and aids long may
we look upon the Sun :
Make thou us better than we are !
- 7 Well-weaponed Soma, pour to us a stream of riches
doubly great ;
And make us better than we are !
- 8 As one victorious, unsubdued in battle, pour forth
wealth to us ;
And make us better than we are !
- 9 With offerings, Pavamâna ! men have strengthened
thee as Law commands :
Make thou us better than we are !
- 10 O Indu, bring us wealth in steeds 'brilliant and
quickenning all life ;
And make us better than we are !

V.

Soma Pavamâna.

- SWIFT runs this giver of delight, even the stream of
flowing juice :
Swift runs this giver of delight.
- 2 The Morning knows all precious things, the Goddess
knows her grace to man :
Swift runs this giver of delight.
- 3 We have accepted thousands from Dhvasra's and
Purushanti's hands :
Swift runs this giver of delight.

9 *As Law commands : vilharmanî* :—'for their own upholding.'—Wilson. According to Sâyana 'in the ceremony that confers manifold rewards.'

10 *Quickenning all life : visvâyuta* : explained by Sâyana as = *sarva-gâminam* : 'all-reaching.'—Wilson.

Rigveda IX. 58. 1—4. The Rishi is Avatsâra. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 2. 4.

3 *Dhvasra* and *Purushanti* were 'two kings who conferred great wealth on *Taranta* and *Purumîlha*, two rishis of the family of *Vida-dâsiva*. See p. XXXIII. of Max Müller's Rigveda, Vol. V.—Professor Cowell's Note in Wilson's Translation.

- 4 From whom we have accepted thus thousands and three-times ten besides :
Swift runs this giver of delight.

VI.

Soma Pavamāna.

- FORTH with his stream who gladdens best these Soma juices have been poured,
Lauded with songs for mighty strength.
2 Thou flowest to enjoy the milk, and bringest valour, being cleansed :
Winning the spoil flow hitherward !
3 And, hymned by Jamadagni, let all nourishment that kine supply,
And general praises, flow to us !

VII.

Agni.

- For Jātavedas, worthy of our praise, will we frange with our mind this eulogy as 'twere a car.
For good, in his assembly, is this care of ours. Let us not, in thy friendship, Agni, suffer harm !
2 We will bring fuel and prepare our sacred gifts, reminding thee at each successive holy time.
Fulfil our thoughts that we may lengthen out our lives !
Let us not, in thy friendship, Agni, suffer harm !

Rigveda IX. 62. 22—24. The Rishi is Jamadagni. The metre is Gâyatri.

1 *Strength* : *śavase* : the Rigveda has *śravase*, 'fame.'

3 *General praises* : *parishṭubāḥ* : the meaning of the word here is somewhat uncertain. According to Śāyana *parishṭubāḥ* is an adjective qualifying *īśah*, viands, 'everywhere-praised.' 'In IX. 62, 24, the *īśah* are called *parishṭubāḥ*, which seems to mean something like *parisrut*, i. e. 'standing round about.'—Max Müller, *Vedic Hymns*, Part I., p. 394.

Rigveda I. 94. 1, 4, 3. The Rishi is Kutsa. The metre is Jagati. Stanza 1 is a repetition of I. i. ii. 2. 4.

2 *Reminding* : or, exciting.

- 3 May we have power to kindle thee! Fulfil our prayers!
 In thee the Gods eat the presented sacrifice.
 Bring hither the Âdityas, for we long for them!
 Let us not, in thy friendship, Agni, suffer harm!

VIII.

Mitra, Varuṇa, Aryaman.

- Soon as the Sun hath risen I sing to you, to Mitra,
 Varuṇa,
 And Aryaman who slays the foe.
 2 With wealth of gold may this my song bring unmol-
 ested might; may this,
 Sages! obtain the sacrifice!
 3 May we be thine, God Varuṇa, and with our princes,
 Mitra, thine:
 May we gain food and heavenly light!

IX.

Indra.

- DRIVE all our enemies away, smite down the foes who
 press around,
 And bring the wealth for which we long:
 2 Of which the world shall know forthwith as given by
 thee abundantly:
 Bring us the wealth for which we long:

3 *The Âdityas*: the sons of Aditi; seven deities of the heavenly sphere, of whom Varuṇa is the chief. All the Gods, according to Sâyana.

Rigveda VII. 66. 7—9. The Rishi is Vasishṭha. The metre is Gâyatri.

2 *Sages*!: *viprâ* must either be taken, with Sâyana, in spite of the accent, as a vocative, or, with Ludwig, as a shorter form of *viprâṇām*, Obtain the sages' sacrifice. The meaning is not clear. 'May it (be effective), sages, for the fulfilment of (the objects of) the sacrifice.'—Wilson.

Rigveda VIII. 45. 40, 42, 41. The Rishi is Trisoka. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. i. 4. 10, and stanza 3 of I. iii. i. 2. 4.

2 *The world*.....*forthwith*: *viśvam-ānushak*: the Rigveda has *viśvamānushah*, 'the whole community of men.'

- 3 O Indra, that which is concealed in strong firm place
precipitous :
Bring us the wealth for which we long!

•

X.

Indra-Agni.

- YEA, ye are priests of sacrifice, winners in war and
holy works :
Indra and Agni, mark this well!
2 Bountiful, riders on the car, slayers of Vṛitra,
unsubdued,
Indra and Agni, mark this well!
3 The men with pressing-stones have pressed this
meath of yours which gives delight :
Indra and Agni, mark this well!

XI.

Sōma Pavamāna.

- FOR Indra girt by Maruts, flow, thou Indu, very
rich in meath,
To seat thee in the place of song!
2 Sages who know the lore of speech deck thee, the
strong sustainer, well :
Men make thee bright and beautiful.
3 Let Mitra, Varuṇa, Aryaman drink Pavamāna's
juice, yea, thine :
Sage ! let the Maruts drink thereof!

Rigveda VIII. 38. 1--3. The Rishi is Śyāvāśva. The metre is Gāyatri.

1 *Mark this well : tasya bodhatam* : 'hear (the praise) of this (thy worshipper).' Wilson.

2 *Bountiful : toṣāśā* : according to Sāyaṇa, 'destroyers (of foes).'

Rigveda IX. 64. 22--24. The Rishi is Kaśyapa. The metre is Gāyatri. Stanza 1 is a repetition of I. v. ii. 4. 6.

2 *The strong sustainer : dharmasim* : the Rigveda has *vedhasah* :—
'Controlling priests and sages skilled in lore of speech adorn thee well.'

3 *Sage* : O wise Soma.

XII.

Soma Pavamâna.

DEFT-HANDED! thou when purified liftest thy voice
amid the sea.

Thou, Pavamâna, makest riches flow to us, yellow,
abundant, much-desired.

2 Made pure, as Pavamâna, in the sheep's long wool,
the Steer hath bellowed in the vat.

Thou flowest, Soma Pavamâna! balm'd with milk
unto the meeting-place of Gods.

XIII.

Soma Pavamâna.

HIM here, the offspring of the sea, the ten swift
fingers beautify:

With the Âdityas is he seen.

2 With Indra and with Vâyu he, effused, flows onward
with the beams

Of Sûrya to the cleansing sieve.

3 Flow rich in sweets and lovely for our Bhaga, Vâyu,
Pâshan, fair

For Mitra and for Varuṇa!

XIV.

Indra.

WITH Indra splendid feasts be ours, rich in all
strengthening things, wherewith,

Wealthy in food, we may rejoice!

Rigveda IX. 107. 21, 22. Ascribed to the Seven Rishis. The metre is Prâgâtha. Stanza 1 is a repetition of I. vi. i. 3. 7.

2 *The meeting-place*: meaning the vessels appropriated to the libations which are to be offered to the several deities.

Rigveda IX. 61. 7—9. The Rishi is Amahiṇyū. The metre is Gâyatri.

1 *Offspring of the sea*: *sindhumâtaram*: whose mother is Sindhu, the river or the sea, that is, in this place, the waters or ocean of the air. *With the Âdityas*: that is, he is regarded as one of the Âdityas.

Rigveda I. 30. 13—15. The Rishi is Śunaṣṣepa. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 1. 9.

- 2 Like thee, thyself, for singers yoked, thou movest,
 as it were, besought,
 Bold one, the axle of the car,
 3 That, Śatakratu, thou, to serve and please thy praisers,
 as it were,
 Stirrest the axle with thy strength.

XV.

Indra.

- As a good cow to him who milks, we call the doer
 of good deeds
 To our assistance day by day.
 2 Come thou to our libations, drink of Soma, Soma-
 drinker! yea,
 The rich one's rapture giveth kine.
 3 So may we be acquainted with thine innermost bene-
 volence :
 Neglect us not ; come hitherward !

2 The lines in this and the following stanza referring to the axle and the chariot or wain are somewhat obscure and have been variously interpreted. I adopt Professor Ludwig's explanation. The expression, *movest*, or *stirrest*, the axle, which is the firmest and strongest part of the car, is intended to signify Indra's great strength exerted at his worshippers' prayer. *Like thee* : with all thy usual power. *Thyself* : by thine own exertion. *Yoked* : *yuktah* : harnessed to the car-pole. The R̥gveda has *āptaḥ* :—'the singers' friend.'

R̥gveda I. 4. 1—3. The Rishi is Madhuchchhandas. The metre is Gāyatrī. Stanza 1 is a repetition of I. ii. ii. 2. 6.

1 *The doer of good deeds* : Indra.

2 *The rich one's rapture giveth kine* : Indra, when exhilarated by draughts of Soma juice bestows liberal gifts of cattle on his worshippers.

XVI.

Indra.

As, like the Morning, thou hast filled, O Indra,
both the earth and heaven,

So as the mighty one, great King of all the mighty
race of men, the Goddess mother brought thee forth,
the blessed mother gave thee life.

2 Thou bearest in thine hand a lance like a long hook,
great counsellor.

As with his foremost foot a goat, draw down the
branch, O Maghavan. The Goddess mother brought
thee forth, the blessed mother gave thee life.

3 Relax that mortal's stubborn strength whose heart
is bent on wickedness.

Trample him down beneath thy feet who watches for
and aims at us. The Goddess mother brought
thee forth, the blessed mother gave thee life.

XVII.

Soma Pavamāna.

Soma, the dweller on the hills, effused, hath flowed
into the sieve.

All-bounteous art thou in carouse.

2 Thou art a holy bard, a Sage; the meath is offspring
of thy sap:

All-bounteous art thou in carouse.

3 All deities of one accord have come that they may
drink of thee:

All-bounteous art thou in carouse.

Rigveda X. 134. 1, 5, 2. The Rishi is Māndhātār. The metre
is Mahāpankti (8 × 6).

1 *The Goddess mother*: Aditi.

2 *Like a long hook*: thou winnest the distant prize with thy spear
as a man seizes something near him with a hook. *The branch*: that
is loaded with fruit for us.

Rigveda IX. 18. 1—3. The Rishi is Asita or Devala. The metre
is Gāyatrī. Stanza 1 is a repetition of I. v. ii. 4. 9.

1 *Dweller on the hills*: *giriśṭhā*: 'pressed between the stones.'—
Wilson.

XVIII.

Soma Pavamâna.

- EFFUSED is he who brings good things, who brings us
store of wealth, and sweet refreshing food,
Soma who brings us quiet homes :
2 He whom our Indra and the Marut host shall drink,
Bhaga shall drink with Aryaman,
By whom we bring to us Mitra and Varuṇa, and
Indra for our great defence.

XIX.

Soma Pavamâna.

- FRIENDS, hymn your Lord who makes him pure for
rapturous carouse : let them
Sweeten him, as a child, with lauds and sacred gifts !
2 Like as a calf with mother cows, so Indu is urged
forth and sent,
Glorified by our hymns, the god-delighting juice.
3 Effectual help to power is he, he is a banquet for
the troop,
He who hath been effused, more rich in meath,
for Gods.

XX.

Soma Pavamâna.

- FOR us the Soma juices flow, the drops best fur-
therers of weal,
Effused as friends, without a spot, benevolent, finders
of the light.

Rigveda IX. 108. 13, 14. The Rishi of 1 is Rinañchaya, and the metre Gâyatri Yavamadhya; of 2 the Rishi is Śakti, and the metre Satobrihati. Stanza 1 is a repetition of I. vi. ii. 4. 5.

Rigveda IX. 105. 1—3. Ascribed to Parvata and Nârada. The metre is Uslâṇi. Stanza 1 is a repetition of I. vi. ii. 3. 4.

3 *The troop* : the host of Maruts, the banded Storm-Gods. *More rich in meath* : the Rigveda has the superlative *madhumattamah*.

Rigveda IX. 101. 10, 12, 11. The Rishi is Manu Sâmvarana. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. ii. 1. 4.

- 2 These Soma juices, skilled in song, purified, blent
with milk and curd,
Hastening on and firmly set in oil resemble beau-
teous suns.
- 3 Effused by means of pressing-stones, upon the ox-
hide visible,
They, treasure-finders, have announced food unto us
from every side.

XXI.

Soma Pavamāna.

- Pour forth this wealth with this purification: flow
onward to the yellow lake, O Indu!
Here, too, the bright one, wind-swift, full of wisdom,
shall give a son to him who cometh quickly.
- 2 Flow on for us with this purification to the famed
ford of thee whose due is glory!
May the foe-queller shake us down, for triumph,
like a tree's ripe fruit, sixty thousand treasures!
- 3 Eagerly do we pray for those two exploits, at the
blue lake and Prīṣana, wrought in battle.
He sent our enemies to sleep and slew them, and
turned away the foolish and unfriendly.

Rigveda IX. 97. 52—54. The Rishi is Kutsa. The metre is Trishtubh.
Stanza 1 is a repetition of I. vi. i. 5. 9.

2 *To the famed ford*: meaning, according to Benfey, the fleece over which the Soma passes before it drops into the reservoir. Or, possibly, as Professor Ludwig suggests, the aid of Soma is craved at some ford of a neighbouring river, famous on account of a battle that has been fought there, and destined to be the scene of an approaching conflict.

3 The first line is conjecturally translated after Professor Ludwig who takes *vrīṣhanāma* (the Rigveda' reading instead of *vrīṣha nāma*) as a verb, and *Prīṣana* as the name of a place. Sāyana's elaborate explanation is different: 'These two great acts, the raining (of arrows) and the humiliation (of foes), are the givers of happiness; they are deadly either in a fight on horseback or in a hand to hand fight.'—Wilson. Here Sāyana explains *māṇṣchatve* (at the blue lake?) by 'in battle with horses,' and *prīṣane* (at Prīṣana?) by 'in close or hand to hand encounter.' Two victories appear to be referred to, and that is about all that can be said.

XXII.

Agni.

O AGNI, be our nearest friend, yea, our protector and our kind deliverer!

- 2 As gracious Agni, famed for treasures, come, and, most resplendent, give us store of wealth!
- 3 To thee then, O most bright, O radiant God, we come with prayer for happiness for our friends.

XXIII.

Indra.

MAY we, with Indra and the Gods to aid us, bring these existing worlds to full completion!

- 2 Our sacrifice, our bodies, and our offspring, let Indra with the Âdityas form and finish!
- 3 With the Âdityas, with the band of Maruts, let Indra send us medicines to heal us!

XXIV.

Indra.

SING to your Indra, mightiest Vṛitra-slayer, sing* to the Sage the song that he accepteth!

CHAPTER II.

I.

Soma Pavamâna.

THE God declares the deities' generations, like Uṣanâ, proclaiming lofty wisdom.

With brilliant kin, far-ruling, sanctifying, the wild boar, singing with his foot, advances.

Rigveda V. 24. 1, 2, 4. Ascribed to the Gaupâyanas, or Laupâyanas. The metre is Virâj. Stanza 1 is a repetition of I. v. ii. 2. 2.

Rigveda X. 157. 1, 2, 3. The Rishi is Bhṛuvana, or Sâdhana. The metre is Dvipadâ-trisṭup or Trisṭup in half-stanzas. Stanza 1 is a repetition of I. v. ii. 2. 6.

This stanza, from I. v. ii. i. 10, is not found in the Rigveda. The beginning only, *pra vo 'rchopa*, is repeated in the text.

Stanzas 1—3, Rigveda IX. 97. 7—9. Ascribed to Indrapramati Vâsishṭha. The metre is Trisṭup. Stanzas 4—12, Rigveda IX. 10, 1—9. Ascribed to Asita or Devala. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 4. 2.

- 2 The swans, the Vṛishagāṇas from anear us, restless,
have brought their clamour to our dwelling—
Friends, come to Pavamāna, meet for praises—and
sound in concert their resistless music.
- 3 He takes the swiftness of the great Far-strider :
cows low as 'twere to him who sports at pleasure.
He with the sharpened horns brings forth abundance :
the silvery shines by night, by day the golden.
- 4 Like cars that thunder on their way, like coursers
eager for renown,
Have Soma drops flowed forth for wealth.
- 5 Forth have they rushed from holding hands, like
chariots that are urged to speed,
Like joyful songs of singing-men.
- 6 The Sonfas deck themselves with milk as kings are
graced with eulogies,
And, with seven priests, the sacrifice.
- 7 Pressed for the gladdening draught the drops flow
forth abundantly with song,
Flow with the stream of savoury juice.
- 8 Winning Vivasvān's glory and speeding the light of
Dawn, the suns
Pass through the openings of the cloth.

2 *The swans* : the singers, descendants of the Rishi Vṛishagāṇa.
Restless.....clamour : the R̥gveda has *tripalā manyam* instead of
tripalā vagnam :—‘have brought their restless spirit.’

3 *The swiftness of the great Far-strider* : the rapid motion of the
Sun. *Cows low as 'twere* : Sīyāṇa explains *gāvaḥ*, cows, by *anye*
gantāraḥ, ‘other goers,’ takes *na* as a negative, and derives *mimate*
from *mā*, to measure, instead of from *mā*, to bleat or low :—‘other
goers cannot overtake him (though he is) moving easily.’—Wilson.
The *cows* are, probably, the cows that supply the sacrificial milk, or
the milk itself. *He with the sharpened horns* : Soma is the Moon.
He is the silvery light by night and the golden-coloured juice by day.

6 *Seven priests* : priests of six different orders or classes, together
with the institutor of the ceremony, officiating at the Soma-sacrifice.

8 *The suns* : bright and powerful Soma juices which bring the light
of Ushas or Dawn and Vivasvān or the radiant morning sun.

- 9 The singing-men of ancient time open the doors of
sacred songs—
The men who bring the mighty one.
- 10 In close society have come the priests, the sevenfold
brotherhood,
Filling the station of the One.
- 11 He makes us kin with Gods, he joins the Sun,
for seeing, with mine eye;
I milk the Sage's offspring forth.
- 12 The Sun beholdeth with his eye the heaven's dear
quarter which the priests
Have set within the sacred cell.

9 *Who bring : karasah. The mighty one : Soma.* The R̥igveda has *karase*, 'for the acceptance of the mighty one.'

10 *The One : Soma.*

11 *He makes us kin with Gods : nābhī nābhīm na ā dadhe :* I follow Professor Pischel's interpretation of this difficult passage. 'Soma unites our navel with the navel of the Gods.....that is, he brings us into union with the Gods in heaven.'—*Vedische Studien*, I. p. 69. 'I take into my navel the navel of the sacrifice [the Soma].'-Wilson. 'He [Soma] as kinsman has brought us a kinsman [S̥r̥ya].'-Ludwig. *The Sun, for seeing, with mine eye :* or, 'so that mine eye may see the Sun.' The R̥igveda has *chakshuṣ chit s̥r̥ye sachā*, 'even with the Sun (unites) our eye.' *The Sage's offspring :* a periphrasis for the Sage himself, that is, the Soma.

12 This stanza is very obscure. I have adopted Benfey's explanation who 'here follows an occasional interpretation of *div* or *dyuloka*, given by the Scholiast, which identifies it with the *dronakalaṣa* or large Soma-trough. He takes it as meaning that the Sun looks towards the place where the Soma lies while it is pressed.....Sāyana seems to interpret this verse as meaning that Indra views the Soma with affection even after it has been drunk by the priests [fixed in the heart].'-Prof. Cowell, in Wilson's Translation of the R̥ig-veda Sanhitā.

II.

Soma Pavamāna.

- FORTH on their way the glorious drops have flowed
 for maintenance of Law,
 Knowing what suits this worshipper. ‘
- 2 Down in the mighty waters sinks the stream of
 meath, most excellent,
 Oblation best of all in worth. ‘
- 3 About the holy place the Steer, true, guileless,
 noblest, hath sent forth
 Continuous voices in the wood.
- 4 When the Sage, purging manly deeds and lofty
 wisdom, flows around,
 The Strong would win the light of heaven.
- 5 When purified, he sits enthroned as King over the
 warring clans,
 What time the sages speed him on.
- 6 Most dear, gold-coloured, in the fleece he sinks,
 and settles in the wood :
 The singer is besieged* with song.
- 7 He goes to Indra, Vāyu, and the Aṣvins with the
 rapturous joy,
 To whomsoever his power delights.

Stanzas 1—9, R̥igveda IX. 7. 1—9. Ascribed to Asita or Devala.
 Stanzas 10—12, R̥igveda IX. 65. 28—30. Ascribed to Bhr̥igu, or
 Jamadagni. The metre is Gāyatrī throughout the hymn.” Stanza 10
 is a repetition of I. vi. i. 2. 2. ‘

1 *Worshipper* : or, ‘sacrifice,’ as Sāyana explains : *asya* has no
 substantive expressed.

3 *In the wood : vane* : according to Sāyana, ‘in the water.’ The
 stanza is very difficult, and I am unable to offer a satisfactory
 translation.

4 *Purging manly deeds* : according to the R̥igveda, ‘clothed in
 manly strength.’ *The Strong* : the mighty Indra.—Sāyana.

- 8 The waves of pleasant Soma flow to Bhaga, Mitra,
Varuṇa,
Well knowing, through his mighty powers.
- 9 Gain for us, O ye Heaven and Earth, riches of meath
to win us strength :
Gain for us treasures and renown.
- 10 We choose to-day that chariot-steed of thine, the
strong, that brings us bliss,
The guardian, the desire of all ;
- 11 The excellent, the gladdener, the Sage with heart
that understands,
The guardian, the desire of all ;
- 12 Who for ourselves, O thou most wise, is wealth and
fair intelligence,
The guardian, the desire of all.

III.

Agni.

- AGNI Vaisvânara, born in course of Order, the
messenger of earth, the head of heaven,
The Sage, the Sovran, guest of men, our vessel fit
for their mouth, the Gods have generated.
- 2 To thee, immortal! when to life thou springest all
the Gods sing for joy as to their infant.
They by thy mental powers were made immortal,
Vaisvânara! when thou shonest from thy parents.

8 *Well knowing*: that is, the waves or streams, which, through the power of Sôma, know the way they should go. 'The worshippers knowing its (virtues are rewarded) with happiness.'—Wilson.

10 *That chariot-steed of thine*: meaning the flowing Soma itself.

Rigveda VI. 7. 1, 4, 2. Ascribed to Bharadvāja. The metre is Trishṭup. Stanza 1 is a repetition of I. i. ii. 2. 5.

2 *Were made immortal*: Agni alone, it is said, was originally immortal, and the other Gods obtained immortality through him. Cf. Rigveda V. 3. 4.

- 3 Him have they praised, mid-point of sacrifices, great
cistern of libations, seat of riches.
Vaiṣvânara, conveyer of oblations, ensign of worship,
have the Gods engendered.

IV.

Mitra-Varuṇa.

- Sing forth unto your Varuṇa and Mitra with a song
inspired :
They, mighty Lords, are lofty law.
2 Full springs of fatness, sovran Kings, Mitra and
Varuṇa, the twain,
Gods glorified among the Gods.
3 So help ye us to riches, great celestial and terrestrial
wealth !
Vast is your sway among the Gods.

V.

Indra.

- O INDRA marvellously bright, come, these libations
long for thee,
Thus by fine fingers purified !
2 Urged by the holy singer, sped by song, come nigh,
O Indra, to
The sacrificing suppliant's prayers !
3 Approach, O Indra, hasting thee, Lord of bay
horses, to our prayers :
In our libation take delight !

3 *Mid-point of sacrifices* : 'the bond of sacrifices.'—Wilson. Agni
or fire is essential in all sacrifices.

Rigveda V. 68. 1, 2, 3. Ascribed to Râtaḥavya. The metre is
Gâyatri.

1 *They, mighty Lords, are lofty law* : '(Come) mighty deities, to
the great sacrifice.'—Wilson.

2 *Full springs of fatness* : originators of fertilizing rain ; or *ghṛitayoni*
may mean dwelling with *ghṛita*, clarified butter or oil used in sacrifice.

Rigveda I. 3. 4—6. The Rishi is Madhuchchhandas. The metre
is Gâyatri.

VI.

Indra-Agni.

- GLORIFY him who compasses all forests with his glowing flame,
 And leaves them blackened by his tongue. •
- 2 He who gains Indra's grace by fire enkindled, finds
 an easy way
 Over the floods to splendid wealth.
- 3 Give us, ye twain, swift steeds to bring Indra and
 Agni, and bestow
 Abundant food with wealth on us.

VII.

Soma Pavamāṇa.

- INDU hath started forth for Indra's settled place, and
 slights not, as a friend, the promise of his friend.
 Soma comes onward like a youth with youthful maids,
 and gains the beaker by a course of hundred paths.
- 2 Your hymns of pleasant sound, praiseworthy, fond of
 lauds, have come into the hall enclosed for sacrifice.
 Singers have hymned the golden-coloured as he
 sports, and milch-kine have come near to meet him
 with their milk.

Rigveda VI. 60. 10—12. The Rishi is Bharadvāja. The metre is Gāyatri.

1 *Glorify*: or, Supplicate; addressed to the *Stotar* or praise-singer. *Him*: Agni.

2 *By fire enkindled*: at the fire into which he pours his oblations. *Floods*: a metaphorical expression for the troubles and difficulties that bar his way. Sāyaṇa explains the stanza differently, taking the genitive *indrasya* as = the dative *indrāya*:—‘He who throws into the shining divinity propitious offerings for Indra, will receive from him pleasant preserving rains for the production of glorious crops of corn.’—Stevenson.

3 *Indra and Agni*: that is, you, the deities who are addressed.

Rigveda IX. 86. 16—18. Ascribed to the Sikatas. The metre is Jagati. Stanza 1 is a repetition of I. vi. ii. 2. 4.

2 *Into the hall enclosed for sacrifice*: *samvasaneshu*: the Rigveda has *samvasaneshu*:—‘into the places where the people meet.’

- 3 O Soma, Indu, while they cleanse thee, with thy
 wave pour on us plentiful accumulated food,
 Which, ceaseless, thrice a day shall yield us hero
 power enriched with store of nourishment, and
 strength, and meath.

VIII.

Indra.

- No one by deed attains to him who works and
 strengthens evermore :
 No, not by sacrifice, to Indra praised of all, resistless,
 daring, bold in night ;
 2 The powerful conqueror, invincible in war, him at
 whose birth the mighty ones,
 The kine who spread afar, sent their loud voices out,
 heavens, earths sent their loud voices out.

IX.

Soma Pavamāna.

- Sit down, O friends, and sing aloud to him who
 purifies himself :
 Deck him for glory, like a child, with holy rites !
 2 Loose him who bringeth household wealth, even
 as a calf with mother kine,
 Him who hath double strength, strong, god-
 delighting juice !

3 *Thrice a day* : at the three appointed sacrifices.

Rigveda VIII. 59. 3, 4. The Rishi is Puruṣanman. The metre is Prāgātha. Stanza 1 is a repetition of I. iii. ii. 1. 1.

2 *The kine who spread afar* : a metaphorical expression for heaven and earth.

Heavens, earths : a threefold division of heaven and earth is frequently spoken of in the Rigveda.

Rigveda IX. 104. 1—3. The Rishis are Parvata and Nārada. The metre is Ushpih. Stanza 1 is a repetition of I. vi. ii. 3. 3.

2 'Associate him the support of the mansion with the maternal (waters) as the calf (with the mother).—Wilson. *Double strength* : celestial and terrestrial.

- 3 Purify him who gives us power, most blissful one,
that he may be
A banquet for the troop, Mitra, and Varuṇa!

X.

Soma Pavamāna.

- THE Strong hath flowed forth in a thousand streams,
flowed through the filter and the sheep's long wool.
2 With ceaseless genial flow the Strong hath run,
purified by the waters, blent with milk.
3 Pressed out with stones, directed by the men,
go forth, O Soma, into Indra's throat!

XI.

Soma Pavamāna.

- THE Soma juices which have been expressed afar or
near at hand,
Or there on Śaryanāvân's bank,
2 Those pressed among Ârjikas, pressed among the
active, in men's homes,
Or pressed among the Fivefold Tribes—
3 May these celestial drops, expressed, pour forth upon
us, as they flow,
Rain from the heavens and hero strength!

3 *The troop* : the host of Maruts.

Rigveda IX. 109. 16—18. Ascribed to the Agnayo Dhishnyâh, sacrificial Agnis or fires. The metre is Dvipadâ Virâj.

3 *Throat* : *kukshâ* : Latin, *coxae* ; literally, two cavities of the abdomen.

Rigveda IX, 65. 22—24. The Rishi is Bhṛigu, or Jamadagni. The metre is Gayatri.

1 *Śaryanāvân's bank* : in Kurukshetra.

2 *Ârjikas* : apparently a non-Âryan people inhabiting a country near Kurukshetra. *In men's homes* : *madhye pastyanâm* : or, among the Pastyas, who may have been a neighbouring people.

XII.

Agni.

MAY Vatsa draw thy mind away even from thy
loftiest dwelling-place! •

Agni, I yearn for thee with song.

2 Thou art alike in many a place: through all the
regions thou art Lord.

In fray and fight we call on thee.

3 When we are seeking spoil we call Agni to help us
in the strife,

Giver of wondrous gifts in war.

XIII.

Indra.

O INDRA, bring great strength to us, bring valour,
Satakratu, thou most active, bring

A hero conquering in war!

2 For, gracious Satakratu, thou hast ever been a mother
and a sire to us,

So now for bliss we pray to thee.

3 To thee, strong! much-invoked! who showest forth
thy strength, made very mighty! do I speak:

So grant thou us heroic power!

XIV.

Indra.

STONE-DARTING Indra, wondrous God, what wealth
thou hast not given me here,

That bounty, treasure-finder! bring, filling full both
thy hands, to us!

Rigveda VIII. 11. 7—9. The Rishi is Vatsa. The metre is Gâyatri.
Stanza 1 is a repetition of I. i. i. 1, 8.

2 *Regions*: *diṣah*: the Rigveda has *viṣah*, clans, or people.

Rigveda VIII. 87. 10—12. The Rishi is Nṛimedha. The metre is
Kakup in stanzas 1 and 2, and Pura-ushṇiḥ in 3. Stanza 1 is a repetition
of I. v. i. 2. 7.

Rigveda V. 39. 1—3. The Rishi is Atri. The metre is Anushṭup.
Stanza 1 is a repetition of I. iv. ii. 1. 4.

- 2 Bring what thou deemest worth the wish, O Indra,
that which is in heaven!
So may we know thee as thou art, a giver boundless
in thy gifts!
- 3 Thy lofty spirit famed in all the regions as appeas-
able,—
With this thou rendest even things firm, Stone-darter!
so to win thee strength.

3 *In all the regions : dikshu :* the R̥igveda has *ditsu*, 'willing to give,' agreeing with *manas*, spirit. *Thou rendest :* or, rend thou.

BOOK V.

CHAPTER I.

I.

Soma Pavamâna.

THE Maruts with their troop adorn and brighten,
even at his birth, the Sage, the lovely infant.

By songs a poet, and a Sage by wisdom, Soma goes
singing through the cleansing filter.

2 Light-winner, Rishi-minded, Rishi-maker, hymned in
a thousand hymns, leader of sages,

Eager to gain his third form, mighty, Soma is, like
Virâj, resplendent as a singer.

3 Hawk seated in the press, bird wide-extended, the
banner seeking kine and wielding weapons,

Uniting with the sea, the wave of waters, the mighty
tells his fourth form and declares it.

Rigveda IX. 96. 17—19. The Rishi is Pratardana. The metre is Trishṭup.

1 *The Maruts* : meaning, perhaps, the priests.

2 *Risiti-maker* : giver of inspiration. *His third form* : the form (*dhâma*) that he wears in heaven ; 'the third region (heaven).'—Wilson. *Virâj* : splendid or most illustrious Indra.—Sâyana.

3 *The bagner* : *drapsah* : usually meaning a drop or spark. See Rigveda IV. 13. 2. *The sea* : the ocean of air ; the firmament. *The wave of waters* : the source from which the rain comes. *His fourth form* : his form as the Moon which is also called Soma. According to Sâyana, the region of the moon which is said to be above that of the sun.

II.

Soma Pavamâna.

- OBEYING Indra's dear desire these Soma juices have
flowed forth
Increasing his heroic might.
- 2 Laid in the press and flowing pure to Vâyu and the
Asvins, may
These give us great heroic strength.
- 3 Soma, as thou art purified, incite to bounty Indra's
heart,
To seat him in the shrine of Gods!
- 4 The ten swift fingers deck thee forth, seven ministers
impel thee on:
The sages have rejoiced in thee.
- 5 When through the filter thou art poured we clothe
thee with a robe of milk
To be a rapturous feast for Gods.
- 6 When purified within the jars, Soma bright-red and
golden-hued
Hath veiled him in a milky dress.
- 7 Flow onward to our wealthy lords. Drive all our
enemies away:
O Indu, pass into thy friend!
- 8 May we obtain thee, Indra's drink, who viewest
men and findest light,
Gain thee and progeny and food!
- 9 Send down the rain from heaven and make splendour
upon the earth! Give us,
O Soma, victory in war!

Rigveda IX. 8. 1—9. The Rishi is Asita or Devala. The metre is Gâyatri.

3 *Of Gods*: the Rigveda has *ritasya*, 'of Law' or 'sacrifice,' instead of *devânâm*.

7 *Thy friend*: Indra.

8 This and the following stanza are transposed in the Rigveda.

9 *Make splendour upon the earth*: cover the earth with corn.—Stevenson.

III.

Soma Pavamāna.

POURED through the fleece in thousand streams
purified Soma floweth to
Indra's and Vāyu's meeting-place.

- 2 Sing forth, ye men who long for help, to Pavamāna,
to the Sage
Effused to entertain the Gods!
- 3 The Soma drops with thousand powers are purified
to win us strength,
Hymned to become the feast of Gods.
- 4 Yea, as thou flowest bring great store of food that
we may win us strength :
Indu, bring splendid manly might !
- 5 Like coursers by their drivers urged, they were
poured forth, to win us strength,
Swift through the woollen straining-cloth.
- 6 May they in flowing give us wealth in thousands,
and heroic power,—
These godlike Soma drops effused !
- 7 The roaring Soma drops flow on, like milch-kine
lowing to their calves :
They have run forth from both the hands.
- 8 Beloved by Indra, bringing joy, roaring as thou art
purified,
Drive all our enemies away.

Rigveda IX. 13. 1—9. The Rishi is Asita or Devala. The metre is Gâyatri.

1 *Meeting-place* : *nishkrītam* : the vessel prepared to hold libations intended for the Gods mentioned.

3 *To win us strength* : *vījasātaye* : 'for the attainment of food.'—Wilson. So Sāyana in stanzas 3 and 4; but in 6 the word is explained by *sangrāmāya*, 'to battle,' in the first clause where he inserts it after *hiyānāh*, 'urged,' and by *annalābhāya*, 'for the attainment of food,' in the second clause.

- 9 As Pavamânas, driving off the godless, looking on
the light,
Sit in the place of sacrifice.

IV.

Soma Pavamâna.

- THE Soma drops, exceeding rich in sweets, to Indra
have been poured,
Shed with the stream of sacrifice.
- 2 Sages have called to Indra, like cows, milch-kine,
lowing to their calves,
Called him to drink the Soma juice.
- 3 'In the stream's wave wise Soma dwells, distilling
rapture, in his seat,
Resting upon a wild cow's hide.
- 4 Far-sighted Soma, Sage and bard, is worshipped in
the central point
Of heaven, the straining-cloth of wool.

9 *Pavamânas*: Soma juices undergoing the process of purification.

Rigveda IX. 12. 1—9. The Rishi is Asita or Devala. The metre is Gâyatri.

1 *With the stream*: *dhârayât*: the Rigveda has *sâdane*, 'in the seat.'

3 *In the stream's wave*: in the water with which the stalks are sprinkled. *Upon a wild cow's hide*: this is Benfey's interpretation of *gaurî adhi*; and it is corroborated by *gor adhi tvachi*, on the skin of the ox or cow, of Rigveda IX. 101. 11. The *gaurî* is the female of the *gaura* (*Bos Gaurus*), a kind of buffalo. The skin was spread on the ground to catch superfluous drops of juice. Sâyana's interpretation is different: 'to a chant in the middle tone.'—Wilson.

4 *In the central point of heaven*: *divo nâbhâ*: *div* or *dyuloka* is sometimes identified by the Scholiast with the *droṇakalaṣa*, the reservoir or large Soma-trough (cf. II. iv. ii. 1. 12), and the word seems to have this meaning here. Professor Ludwig takes *nâbhâ* as a nominative:—'The kinsman of heaven Vichakshana [the far-seeing Soma] is exalted in the sheep's sieve.'

- 5 In close embracement Indu holds Soma when poured
within the jars
And on the purifying sieve.
- 6 Indu sends forth a voice on high, up in the region
of the sea,
Stirring the cask that drops with meath.
- 7 The tree whose praises never fail dwells in the
stream of holy milk,
Urged onward by its human friend.
- 8 O Pavamāna, bring us wealth bright with a thousand
splendours ; yea,
O Indu, give us ready help !
- 9 Sage, poet, poured with all his stream, Soma is
driven, far away,
To the dear places of the sky.

5 *Indu holds Soma* : the deity being regarded as distinct from the plant. Professor Ludwig suggests that Indu may be the Moon, upon whose phases the time of important liturgical ceremonies depends.

6 *Of the sea* : of air. *The cask that drops with meath* : the cloud that sends the balmy rain.

7 The R̥igveda has *dhindm antaḥ sabardughāḥ* instead of *dhendm antaḥ sabardughām*, and *yugā* instead of *yajā* :—‘The tree whose praises never fail yields heavenly milk among our hymns, Urging men’s generations on ;’ men’s generations meaning, according to Sāyaṇa, sacrificial seasons. *The tree* : Soma.

8 This stanza and the following are transposed in the R̥igveda.

9 The R̥igveda differs :—‘The wise one, with the sage’s stream, Soma, impelled to speed, flows on.’ *Dear places* : the text has *prīdā*, dear, in the neuter plural without a substantive, and ‘things’ or ‘treasures’ may be understood. The R̥igveda has *padā*, ‘places’ or ‘stations.’

V.

Soma Pavamâna.

- Loud as a river's roaring wave thy powers have
 lifted up themselves :
 Urge on thine arrow's sharpened point !
- 2 At thine effusion upward rise three voices fresh and
 strong, when thou
 Flowest upon the fleecy ridge.
- 3 On to the fleece they urge with stones the dear,
 the golden-coloured one,
 Even Pavamâna dropping meath.
- 4 Flow with thy current to the sieve, O' Sage, best
 giver of delight,
 To seat thee in the shrine of song !
- 5 Best giver of delight, flow on anointed with the milk
 for balm,
 And enter into Indra's throat !

Rigveda IX. 50. 1—5. The Rishi is Uchathya. The metre is Gâyatri.

1 *Urge on thine arrow's sharpened point* : *vânasya chodayâ pavim* : apparently a bold metaphorical expression for, Make a noise like that of a discharged arrow. 'Emit thy sound like that of a (rushing) arrow.'—Wilson. Or *vânasya* may mean, of (thy) reed, pipe, flute, or similar musical instrument, and Sâyana explains *pavim* by *ṣabdam*. Benfey accordingly translates :—'Erhebe deiner Flöte Schall,' Lift up the music of thy flute.

2 *Three voices fresh and strong* : 'the three voices of the worshipper.'—Wilson. According to Sâyana, praises from the three Vedas. Three different tones of voice may be intended. *The fleecy ridge* : the elevated woollen filter or straining-cloth.

4 *Of song* : *arkasya* : *archanîyasyendrasya*, 'of the adorable Indra,' according to Sâyana. *Arka* in the Rigveda means (1) song of praise, hymn (2) singer (3) splendour (4) the Sun.

5 *Throat* : *jaḥharam* : literally, stomach.

VI.

Soma Pavamāna.

- Flow onward, Indu, with this food for him who
 in thy wild delights
 Battered the nine-and-ninety down,
 2 Smote swiftly forts, and Śambara, then Yadu and
 that Turvaṣa,
 For pious Divodāsa's sake!
 3 Finder of horses, pour on us horses and wealth
 in kine and gold,
 And, Indu, food in boundless store!

VII.

Soma Pavamāna.

- CHASING our foemen, driving off the godless, Soma
 floweth on,
 Going to Indra's settled place.
 2 O Pavamāna, hither bring great riches, and destroy
 our foes:
 O Indu, grant heroic fame!
 3 A hundred obstacles have ne'er checked thee when
 fain to give thy boons,
 When, being cleansed, thou combatest.

R̥igveda IX. 61. 1—3. The R̥ishi is Amahiṃyū. The metre is Gāyatri. Stanza 1 is a repetition of I. vi. i. 1. 9.

2 *Śambara*: one of the demons who withhold the rain. *Yadu and* *Turvaṣa*: ancient heroes, eponyms of two of the Five Tribes, frequently mentioned together in the R̥igveda. *Divodāsa*: called also Atithigva, a pious and liberal prince, protected and favoured by Indra.

3 *In boundless store*: *sahasraṇīḥ*: literally, in thousands.

R̥igveda IX. 61. 25—27. The R̥ishi is Amahiṃyū. The metre is Gāyatri. Stanza 1 is a repetition of I. vi. i. 2. 14.

2 *O Indu, grant heroic fame*: or, 'Indu, grant fame with manly sons.'

3 *Obstacles*: or, enemies, according to Sāyana. *Thou combatest*: *makhasyase*: according to Sāyana, 'thou wishest to give us wealth.'

VIII.

Soma Pavamâna.

Flow onward with that stream wherewith thou
gavest splendour to the Sun,
Speeding the waters kind to man!

- 2 He, Pavamâna, high o'er man, yoked the Sun's
courser *Etasa*

To travel through the realm of air.

- 3 Yea, those bay steeds he harnessed to the chariot
that the Sun might come :
Indu, he said, is Indra's self.

IX.

Agni.

ASSOCIATE with fires, make your God Agni envoy at
sacrifice, best skilled in worship,
Established firm among mankind, the holy, flame-
crowned and fed with oil, the purifier!

- 2 Like a steed neighing eager for the pasture, when
he hath stepped forth from the great enclosure :

Then the wind following blows upon his splendour,
and, straight, the path is black which thou hast
travelled.

Rigveda IX. 63. 7—9. The *Rishi* is *Nidhruvi*. The metre is *Gâyatri*.
Stanza 1 is a repetition of I. vi. i. 1. 7.

2 *Etasa* : the horse, or one of the horses, of the Sun ; especially, it
seems, the horse who, during the night, draws back the chariot of the
Sun from the west to the east.

3 *Bay steeds* : the *Rigveda* has *dasa* :—‘those ten bays.’

†—

Rigveda VII. 3. 1—3. The *Rishi* is *Vasishtha*. The metre is *Gâyatri*.

1 *Associate* : addressed to the officiating priests ; *sajoshah* appears
to be a shortened form of *sajoshasah*, the nominative plural. *Sâyana*
explains it as an accusative standing for *sajoshasam* and qualifying
agnim.

2 *From the great enclosure* : ‘from the vast enclosing (forest).’—
Wilson. Others understand it as the enclosure in which the horse is
confined.

- 3 From thee, a bull but newly born, O Agni, the kindled everlasting flames rise upward.
Aloft to heaven as ruddy smoke thou mountest :
Agni, thou speedest to the Gods as envoy.

X.

Indra.

- We make this Indra very strong to strike the mighty Vritra dead :
A vigorous hero shall he be.
2 This Indra, made for giving gifts, is stablished, mightiest, in strength,
Bright, meet for Soma, famed in song.
3 By song, as 'twere, the powerful bolt which none may parry, was prepared :
Strong and invincible he grew.

XI.

Soma Pavamāna.

- ADHVARYU, to the filter lead the Soma juice expressed with stones :
Make thou it pure for Indra's, drink !
2 These Gods and all the Marut host, Indu ! enjoy this juice of thine,
This Pavamāna's flowing meath.
3 Pour out for Indra, Thunder-armed, the milk of heaven, the Soma's juice,
Most excellent, most rich in sweets !

3 As ruddy smoke thou mountest : the R̥gveda has *eti* instead of *eshi* :—'thy ruddy smoke ascendeth.'

R̥gveda VIII. 82. 7—9. The R̥shi is Sukaksha. The metre is Gāyatri. Stanza 1 is a repetition of I. ii. i. 3. 5.

2 Stablished : or *hitah* may mean kind, gracious. In strength ; bale : 'in the powerful Soma,' according to Śāyana. The R̥gveda has made, 'in the feast,'

3 He : Indra,

R̥gveda IX. 51. 1, 3, 2. The R̥shi is Uchathya. The metre is Gāyatri. Stanza 1 is a repetition of I. vi. i. 2. 3.

1 Adhvaryu : O ministering priest.

XII.

Soma Pavamāna.

ON flows the potent juice, sustainer of the heavens,
the strength of Gods, whom men must hail with
shouts of joy,

Thou, gold-hued, started like a courser by brave
men, art lightly showing forth thy splendour in
the streams.

2 He takes his weapons, like a hero, in his hands, fain
to win light, car-borne, in forays for the kine.

Indu, while stimulating Indra's might, is urged
forward and balmed by sages skilful in their task.

3 Soma, as thou art purified with flowing wave, exhi-
biting thy strength enter thou Indra's throat.

Make both worlds stream for us, as lightning doth
the clouds: mete out exhaustless powers for us
through this our prayer!

XIII.

Indra.

THOUGH, Indra, thou art called by men eastward and
westward, north and south,

Thou chiefly art with Ânava and Turvaṣa, brave
champion! urged by men to come.

2 Or, Indra, when with Ruma, Ruṣama, Śyâvaka, and
Kṛipa thou rejoicest thee,

Still do the Kaṇvas, bringing prayer, with hymns of
praise, O Indra, draw thee hither: come!

Rigveda IX. 76. 1—3. The Rishi is Kavi. The metre is Jagati.
Stanza 1 is a repetition of I. vi. 2. 5.

3 *Make both worlds stream*: make heaven and earth pour out their
gifts.

Rigveda VIII. 4. 1, 2. The Rishi is Devâtithi. The metre is Bṛihatī
in stanza 1, which is a repetition of I. iii. ii. 4. 7, and Satobṛihatī in
stanza 2.

2 *Ruma, Ruṣama, Śyâvaka, and Kṛipa* appear to have been princes
favoured by Indra.

XIV.

Indra.

BOTH boons,—may Indra, hitherward turned, listen
to this prayer of ours,
And mightiest Maghavan with thought inclined to
us come near to drink the Soma juice!

- 2 For him, strong, independent ruler, Heaven and
Earth have fashioned forth with power and might.
Thou seatest thee as first among thy peers in place,
for thy soul longs for Soma juice.

XV.

Soma Pavamāna.

God, working with mankind flow on; to Indra go,
thy gladdening juice:

To Vāyu mount as Law commands!

- 2 O Soma Pavamāna, thou pourest out wealth that
may be famed:

O Indu, pass into the lake!

- 3 Soma, thou flowest chasing foes, finder of wisdom
and delight:

Drive thou the godless folk afar!

XVI.

Soma Pavamāna.

STREAM on us riches that are craved by hundreds,
best at winning spoil,

Riches, O Indu, thousandfold, most splendid, that
surpass the light!

Rigveda VIII. 50. 1, 2. The Rishi is Bharga. The metre is Prâgâtha. Stanza 1 is a repetition of I. iii. ii. 5. 8.

2 *With power and might: ojasâ* the Rigveda has *ojase*:—‘for power and might.’

Rigveda IX. 63. 22—24. The Rishi is Nidhruvi. The metre is Gâyatri. Stanza 1 is a repetition of I. v. ii. 5. 7, and stanza 3 of I. vi. i. 1. 6.

2 *The lake*: or, sea, that is, the vat or reservoir into which the Soma juice flows.

Rigveda IX. 98. 1, 5, 3. The Rishis are Am'arisha and Rijisvan. The metre is Anushṭup.

- 2 May we, O Vasu, be most near to this thy bounty,
 food, and wealth
 Desired by many men, and in thy favour, O resistless
 one!
- 3 Effused, this Indu hath flowed on, distilling rapture,
 to the fleece.
 He streams erect to sacrifice, as 'twere with splendour,
 seeking kine.

XVII.

Soma Pavamāna.

- Flow onward, Soma, as a mighty sea, as Father of
 the Gods, to every form!
- 2 Flow on, O Soma, radiant for the Gods, blissful to
 heaven and earth and living things!
- 3 Thou art, bright juice, sustainer of the sky: flow,
 mighty, in accordance with true law!

XVIII.

Agni.

- I LAUD your most beloved guest, like a dear friend,
 O Agni, him
 Who, like a chariot, wins us wealth.

2 *O Vasu*: kind God. The R̥igveda differs:—‘Good V̥ritra-slayer, may we be still nearest to this wealth of thine Which many crave, to food, and to thy favour, O resistless one.’

3 *Seeking kine*: desirous of the milk which is to be mingled with the juice.

R̥igveda IX. 109. 4-6. The R̥ishis are the Agnayo Dhishnyāḥ, sacrificial Agnis or fires. The metre is Dvipadā Virāj. Stanza 1 is a repetition of I. v. i. 5. 3.

2 *Living things*: *prajābhyaḥ*: the R̥igveda has *prajāyai*, ‘our progeny.’

3 *In accordance with true Law*: ‘in this rightly-performed sacrifice:’—Stevenson.

R̥igveda VIII. 73. 1-3. The R̥ishi is Uṣanā Kāvya. The metre is Gâyatri. Stanza 1 is a repetition of I. i. i. 1. 5.

- 2 Whom as a Sage who merits praise the Gods have,
from the olden time,
Established among mortal men.
- 3 Do thou, most youthful God, protect tho men who
offer, hear their songs,
And of thyself preserve their seed !

XIX.

Indra.

- COME unto us, O Indra, dear, still conquering, un-
concealable !
Wide as a mountain spread on all sides, Lord of heaven.
- 2 O truthful Soma-drinker, thou art mightier than
both the worlds.
Thou strengthenest him who pours libation, Lord
of heaven.
- 3 For thou art he, O Indra, who upholdeth all our
fortresses,
The Dasyu's slayer, man's sustainer, Lord of heaven.

XX.

Indra.

- RENDER of forts, the young, the wise, of strength
unmeasured, was he born,
Sustainer of each sacred rite, Indra, the Thunderer,
much-extolled.

2 *Who merits praise*: *prasansyam*: the R̥gveda has *prachetasam*: 'foresceeing,' 'wise.' *From the olden time*: *dvidā*: or in twofold wise; in heaven and on earth.

3 *And of thyself preserve their seed*: or, And guard our offspring and ourselves.

R̥gveda VIII. 87. 4—6. The R̥ishi is Nṛmedha. The metre is Ushnih. Stanza 1 is a repetition of I. v. i. 1. 3.

3 *Who upholdeth*: *dhartā*: the R̥gveda has *dartā*:—'the breaker' or 'stormer' of all strongholds of the foe.

R̥gveda I. 11. 4, 5, 8. The R̥ishi is Jetar. The metre is Anushṭup. Stanza 1 is a repetition of I. iv. ii. 2. 8.

- 2 Thou, wielder of the stone, didst burst the cave of
Vala rich in kine.
The Gods came pressing to thy side, and free from
terror aided thee.
- 3 They glorified with hymns of praise Indra who
reigneth by his might,
Whose bounteous gifts in thousands come, yea, even
more abundantly.

CHAPTER II.

I.

Soma Payamâna.

- GUARD of all being, generating creatures, loud roared
the sea as highest law commanded.
Strong, in the filter, on the fleecy summit, pressed
from the stone, Soma hath waxen mighty.
- 2 Make Vâyu glad, for furtherance and bounty : cheer
Varuṇa and Mitra, as they cleanse thee !
Gladden the Gods, gladden the host of Maruts : make
Heaven and Earth rejoice, O God, O Soma !
- 3 Soma, the mighty, when, the waters' offspring, he
chose the Gods, performed that great achievement.
He, Pavamâna, granted strength to Indra : he, Indu,
generated strength in Sûrya.

2 *The cave of Vala* : Vala is the brother of Vṛitra, or Vṛitra him
self, who stole the cows of the Gods and hid them in a cave, that is,
kept the waters imprisoned in dark clouds. *The Gods* : meaning,
apparently, the Maruts, as they alone assisted Indra in his battle.
Pressing : or, stirred up. Professor Ludwig interprets the second line
differently :—‘The Gods, who were beaten away from him who felt no
fear [that is, from Vala], encouraged him.’

Rigveda IX. 97. 40—42. The Rishi is Parāṣara. The metre is
Gâyatri. Stanza 1 is a repetition of I. vi. i. 4. 7, and stanza 3 of
I. vi. i. 5. 10.

2 *As they cleanse thee* : while thou art purified by the priests.

II.

Soma Pavamāna.

- HERE present this immortal God flies, like a bird
 upon her wings,
 To settle in the vats of wood.
- 2 Praised by the sacred bards, this God dives into
 waters, and bestows
 Rich gifts upon the worshipper.
- 3 He, like a warrior going forth with heroes, as he
 flows along
 Is fain to win all precious boons.
- 4 This God as he is flowing on speeds like a car and
 gives his aid :
 He lets his voice be heard of all.
- 5 This God, while flowing, is adorned, gold-coloured,
 for the spoil, by men
 Devout and skilled in holy songs.
- 6 This God, made ready with the hymn runs swiftly
 through the winding ways,
 Inviolable as he flows.
- 7 Away he rushes with his stream, across the regions,
 into heaven,
 And roars as he is flowing on.
- 8 While flowing, meet for sacrifice, he hath gone up to
 heaven, across
 The regions, never overthrown.

Ṛigveda IX. 3. 1, 6, 4, 5, 3, 2, 7—10. * The Ṛishi is Śunaḥṣepa.
 The metre is Gāyatrī. Stanza 9 is a repetition of II. i. ii. 17. 1.

1 *Vats of wood*: *droṇāni*: large wooden vessels, tubs or troughs,
 which receive the Soma juice.

2 *Dives into waters*: called *vasatīvaryah*, with which the stalks of
 the Soma plant are sprinkled.

4 *Gives his aid*: *diśasyati*: or the meaning may be, as Professor
 Ludwig suggests, 'takes his direction.' The Ṛigveda has *daśasyati*.

6 *Winding ways*: *hvarāṇsi*: the tangles of the wool which forms
 the filter. 'Rushes against the enemies.'—Wilson.

- 9 By generation long ago, this God, engendered for the
Gods,
Flows tawny to the straining-cloth.
- 10 This Lord of many holy laws, even at his birth
engendering strength,
Effused, flows onward in a stream.

III.

Soma Pavamāna.

- THROUGH the fine fingers, with the song, this hero
comes with rapid cars,
Going to Indra's settled place.
- 2 In holy thought he ponders much for the great
service of the Gods,
Where the immortals have their seat.
- 3 Men beautify him in the vats, him worthy to be
beautified,
'Him who brings forth abundant food.
- 4 He is deposited and led along the consecrated path
When zealous men are urging him.
- 5 He moves, a vigorous steed, adorned with beauteous
rays of shining gold,
'He who is Sovran of the streams.

Rigveda IX. 15. 1, 2, 7, 3, 5, 4, 6, 8. The Rishi is Asita or Devala.
The metre is Gâyatri.

1 *Settled place*: *nishkṛitam*: the vessel prepared and set apart for libations intended for him.

4 *Deposited*: *hitāḥ*: 'placed (in the cart).'
—Wilson. Or, as *hitāḥ* means also 'good,' and as *bhūrṇayaḥ*, 'zealous,' stands without a substantive, the stanza may be rendered:—As a good (horse) he is led out, when, on the consecrated path, The mottled (steeds) exert their strength. The Rigveda has *subhṛāvatā*, 'brightly shining,' instead of *śundhyāvatā*, 'holy' or 'consecrated.'

5 *Rays of shining gold*: perhaps with reference to the gold ring worn by the priest who expresses the juice.—Ludwig. *Of the streams*: of Soma juice.

- 6 He brandishes his horns on high, and whets them,
 bull who leads the herd,
 Doing with might heroic deeds.
- 7 He, over places rough to pass, bringing rich treasures,
 closely pressed
 Descends into the reservoirs.
- 8 Him, even him, the golden-hued, well armed, best
 giver of delight,
 Ten fingers urge to run his course.

IV.

Soma Pavamāna.

THIS Bull, this chariot robes him in the sheep's long
 wool as he proceeds
 To war that wins a thousand spoils.

- 2 The dames of Trita with the stones urge forth this
 golden-coloured one,
 Indu to Indra for his drink.
- 3 He like a falcon settles down amid the families of
 men,
 Like lover speeding to his love.
- 4 This young exhilarating juice looks downward from
 its place in heaven,
 This Soma drop that pierced the sieve.

7 *Places rough to pass*: the wool of the strainer. Sâyana gives a totally different explanation of this stanza:—'He, arriving at the proper juncture, wholly discomfits the encircling (Rākshasas), and comes down upon their murderous bands.'—Stevenson. *Into the reservoirs*: the meaning of *śādeshu* is uncertain.

—†
 Rigveda IX. 38. 1, 2, 4, 5, 6, 3. The Rishi is Rahūgaṇa. The metre is Gāyatrī.

1 *The dames of Trita*: as Trita is the celestial purifier of the Soma, the fingers of the earthly purifiers are called his dames, or his maidens as in Rigveda IX. 32. 2.

4 *From its place in heaven*: or *divah* may be the genitive case, taken with *śiṣuḥ*, 'the child of heaven.'

- 5 Pressed for the draught, this tawny juice flows forth
intelligent, calling out,
Unto the well-belovèd place.
- 6 Him, here, the gold-decked skilful ten cleanse care-
fully, who make him bright
And beauteous for the gladdening draught.

V.

Soma Pavamâna.

- URGED by the men, this vigorous steed, Lord of the
mind, omniscient,
Flies to the long wool of the sheep.
- 2 Within the filter hath he flowed, this Soma for the
Gods effused,
Entering all their essences.
- 3 He shines in beauty there, this God, immortal,
in his dwelling-place,
Foe-slayer, dearest to the Gods.
- 4 Directed by the sisters ten, bellowing on his way,
this Steer
Runs onward to the wooden vats.
- 5 This Pavamâna, giaddening drink within the puri-
fying sieve,
Gave splendour to the Sun in heaven.

5 *The well-belovèd place*: the *dronakalāṣa* or reservoir in which it rests.

6 *The gold-decked skilful ten*: the fingers adorned with a ring of gold. *Haritāḥ*, gold-hued or gold-decked, is explained by Sâyana as 'grasping'; by Professor Grassmann as 'mares'; and by Professor Wilson as 'fingers.'

Stanzas 1-5 are taken, with some variations, from R̥igveda IX. 28. 1-5, ascribed to Priyamedha, and stanza 6 partly from R̥igveda IX. 27. 5, ascribed to N̥rmedha.

1 *The long wool of the sheep*: *avyam vāram*: the woollen straining-cloth or filter made of, or lined with, the wool of a sheep's tail.

4 *The sisters ten*: the priest's fingers.

5 This stanza in the R̥igveda differs:—'This Pavamân, swift and strong, omniscient, gave splendour to The Sun and all his forms of light.'

- 6 Unconquerable Lord of speech, dwelling beside
Vivasvân, he
Mounts up together with the Sun.

VI.

Soma Pavamâna.

- THIS Sage, exalted by our lauds, flows to the puri-
fying sieve,
Scattering foes as he is cleansed.
- 2 Giver of strength, winner of light, for Indra and for
Vâyu he
Is poured upon the filtering-cloth.
- 3 The men conduct him, Soma, Steer, omniscient,
the head of heaven,
Effused into the vats of wood.
- 4 Longing for kine, longing for gold hath Indu Pava-
mâna roared,
Still conqueror, never overcome.
- 5 To Indra in the firmament this mighty tawny Steer
hath flowed,
This Indu, being purified.
- 6 This Soma being purified flows mighty and invincible,
Slayer of sinners, dear to Gods.

6 *Vivasvân*: 'the brilliant one;' Sûrya or the Sun. The partly-corresponding stanza of the Rîgveda may be rendered:—This Pavamâna, gladdening draught, drops on the filtering cloth, and then Mounts up with Sûrya to the sky.

Stanzas 1—5 are taken from Rîgveda IX. 27. 1—4, 6, ascribed to Nîmedha, and stanza 6 from Rîgveda IX. 28. 6, ascribed to Priyamedha. The metre is Gayatri.

3 *Omniscient*: or, all-possessing. *Into the vats of wood*: *vaneshu*: according to Benfey, into the streams of water.

4 *Kine*: the cows who yield the sacrificial milk; or the milk itself. *Gold*: the ring worn on the finger of the priest who presses out the juice. *Roared*: made a noise in dropping.

VII.

Soma Pavamāna.

- THIS Soma, strong, effused for draught, flows to the
 purifying sieve,
 Slaying the fiends, loving the Gods.
- 2 Far-sighted, tawny-coloured, he flows to the sieve,
 intelligent,
 Bellowing, to his place of rest.
- 3 This vigorous Pavamāna runs forth to the luminous
 realm of heaven,
 Fiend-slayer, through the sheep's long wool.
- 4 This Pavamāna, up above on Trita's ridge, hath
 ' made the Sun,
 Together with the Sisters, shine.
- 5 Effused, this Soma, Steer, who slays Vṛitra, room-
 giver, unbeguiled,
 Hath gone as 'twere to win the spoil.
- 6 Urged by the sage upon his way, this God speeds
 forward to the vats,
 Indu to Indra, giving boons.

VIII.

Soma Pavamāna.

THE man who reads the essence stored by saints,
 the Pavamāna hymns,

Rigveda IX. 37. 1—6. The Rishi is Rahtūgaṇa. The metre is Gayatri.

1 *For draught*: *pītaye*: 'for the drinking of the gods.'—Wilson.

2 *Intelligent*: *dharmasīh*: or, 'endowed with strength.'

On Trita's ridge: according to Sāyaṇa, 'on the high place (of the sacrifice) of Trita,' the Rishi. But probably the heavenly home of Trita, the celestial preparer of the Soma for Indra, is intended. *The Sisters*: the Dawns.

6 *Giving boons*: *manhayan*: 'the Rigveda has *manhand*, 'plenteously,' or, 'in his might'.

Stanzas 1 and 2 are taken from Rigveda IX. 67. 31, 32, ascribed to Pavitra of the family of Angiras, or to Vasishṭha, or to both. Stanzas 3—6 are not found in the Rigveda. The metre is Anuṣṭup.

1 *By saints*: by the Rishis or holy seers to whom the hymns were revealed. *The Pavamāna hymns*: the hymns addressed to Soma Pava-

- Tastes food completely purified, made sweet by
Mâtariṣvan's touch.
- 2 Whoever reads the essence stored by saints, the
Pāvamāna hymns,
For him Sarasvatī pours forth water and butter,
milk and meath.
- 3 Yea, for the Pāvamānas flow richly, drop fatness,
bring us weal,—
Amrit deposited among the Brāhmanas, essence stored
by saints.
- 4 So may the Pāvamāna hymns bestow on us this
world and that,
And gratify our hearts' desires,—the Goddesses
combined with Gods!
- 5 The purifying flood wherewith Gods ever purify
themselves,—
With that, in thousand currents, may the Pāvamānas
make us clean!
- 6 The Pāvamāna hymns bring weal: by these man
goes to Paradise,
And, eating pure and holy food, attains to immor-
tality.

māna, contained in Book IX. of the R̥gveda. *By Mâtariṣvan's touch*: 'Sāyaṇa says *Mâtariṣvan* means *Vāyu* [the Wind] because it breathes in the atmosphere *antariksḥe swasiti*: the food is sweetened and purified by the purifying wind and the man eats it.'—Wilson.

2 *Sarasvatī*: originally the deity of the river of that name, afterwards the patroness of religious ceremonies celebrated on the banks of her holy waters and elsewhere, and finally the Goddess of speech, inspiration, and learning. See Muir, *Original Sanskrit Texts*, V. p. 375.

6 *Paradise: nādanam*: the place of happiness, Elysium. The word does not occur in the R̥gveda.

IX.

Agni.

WE with great reverence have approached the
Youngest, who hath shone forth well kindled in
his dwelling,

Wondrously bright between wide earth and heaven,
well worshipped, looking forth in all directions.

- 2 Through his great might o'ercoming all misfortunes,
praised in the house is Agni Jâtavedas.

May he preserve us from disgrace and trouble, both
us who laud him and our wealthy*princes!

- 3 O Agni, thou art Varuṇa and Mitra : Vasishṭhas
' with their holy hymns exalt thee.

With thee be most abundant gain of treasure!
Do ye preserve us evermore with blessings!

X.

Indra.

'INDRA, great in his power and might, and like
Parjanya rich in rain,

Hath been increased by Vatsa's lauds.

- 2 Since Kanvas have with lauds made him completer
of the sacrifice,

Words are their own appropriate arms,

Rigveda VII. 12. 1—3. The Rishi is Vasishṭha. The metre is Trishtubh.

1 *The Youngest* : Agni, most youthful of the Gods, as being continually reproduced.

2 *Jâtavedas* : the wise, or omniscient God.

3 *Vasishṭhas* : men of the family of Vasishṭha, the Rishi of the hymn. *Do ye* : O Gods. This is the favourite conclusion of the hymns of the Vasishṭhas.

Rigveda VIII. 6. 1, 3, 2. The Rishi is Vatsa. The metre is Gâyatri.

1 *Parjanya* : the God of the rain-cloud.

2 The second line is obscure : 'they declare all weapons needless.'—Wilson.

- 3 When priests who magnify the Son of holy law
present their gifts,
Sages with Order's hymn of praise.

XI.

Soma Pavamāna.

- Or gold-hued Pavamāna, great destroyer, radiant
streams have flowed,
Swift streams of him whose gleams are swift.
2 Best rider of the chariot, praised with fairest praise
mid beauteous ones,
Gold-gleaming with the Marut host,
3 Penetrate, Pavamāna, best at winning booty, with
thy rays,
Giving the singer hero strength!

XII.

Soma Pavamāna.

- HENCE sprinkle forth the juice effused, Soma, the
best of sacred gifts,
Who, friend of man, hath run among the water-
streams! He hath pressed Soma out with stones.
2 Now, being purified, flow hither through the fleece,
invincible and more odorous!
We joy in thee in waters when thou art effused,
blending thee still with juice and milk.
3 Pressed out for all to see, delighting Gods, Indu,
far-seeing one, is mental power.

3 *The Son of holy law*: *prajām ṛitasya*: Iṇdra. • *Order's*: belonging to sacrifice.

Rigveda IX. 66. 25—27. The Rishis are the hundred Vaikhānasas, a race of saintly hermits. The metre is Gâyatri.

1 *Great destroyer*: of darkness, according to Sāyaṇa.

3 *Penetrate*: the whole world.—Sāyaṇa. In the R̥igveda the verb is in the third person.

Rigveda IX. 107. 1—3. Ascribed to the Seven Rishis. The metre in stanza 1, which is a repetition of I. vi. i. 3. 2, and 2 is Prâgâtha, and in 3 Dvipadâ Virâj.

XIII.

Soma Pavamāna.

EVEN as a King hath Soma, red and tawny Bull,
been pressed: the wondrous one hath bellowed to
the kine.

While purified thou passest through the filtering
fleece to seat thee hawk-like in the place that
drops with oil.

2 Parjanya is the sire of the leaf-bearing Bull: on
mountains, in earth's centre hath he made his home.

The waters have flowed forth, the Sisters, to the kine:
he meets the pressing-stones at the beloved rite.

3 To glory goest thou, a Sage with ordering skill, like
a groomed steed thou rushest forward to the prize.
Be gracious to us, Soma, driving off distress! Thou
goest, clothed in butter, to a robe of state.

XIV.

Indra.

TURNING as 'twere to meet the Sun, enjoy from Indra
all good things!

When he who will be born is born with power we
look to treasures as our heritage.

2 Praise him who sends us wealth, prompt with his
liberal boons! Good are the gifts that Indra gives.

He is not wroth with one who satisfies his wish:
he instigates his mind to give.

Rigveda IX. 82. 1, 3, 2. The Rishi is Vasu. The metre is Jagati.
Stanza 1 is a repetition of I. vi. ii. 2. 9.

2 *Parjanya*: the God of the rain-cloud, who makes the leaf-bearing
Bull, or the powerful Soma-plant, grow. *In earth's centre*: in oblations
offered in the place of sacrifice. *The kine*: the milk which is mixed
with the juice.

3 *To the prize*: or, to the fight. *To a robe of state*: 'to the cleans-
ing (vessel).'—Wilson.

Rigveda VIII. 88. 3, 4. The Rishi is Nṛmedha. The metre is
Prāgātha. Stanza 1 is a repetition of I. iii. ii. 3. 5.

2 *Prompt with his liberal boons*: *alarshirātīm*: or, 'impatient to
bestow.' The Rigveda has *anarṣarātīm*, 'whose bounties injure none.'

XV.

Indra.

INDRA, give us security from that whereof we are afraid!

Help us, O Maghavan, let thy favour aid us thus :
drive away foes and enemies!

2 For thou, O liberal Lord of ample bounty, art the ruler of our house and home.

So, Indra, Maghavan, thou lover of the song,
we with pressed Soma call on thee.

XVI.

Soma Pavamāna.

THOU, Soma, hast a running stream, sweet-toned,
most strong at sacrifice :

Flow bounteously bestowing wealth !

2 Thou most delightful, when effused, running, the best of gladdeners, art

Indu, still conquering, ne'er subdued.

3 Do thou, poured forth by pressing-stones, flow hither uttering a roar,

And bring us brightly-glorious strength !

XVII.

Soma Pavamāna.

IN might, O Indu, with thy streams flow for the banquet of the Gods :

Rich in meath, Soma, in our beaker take thy seat !

Rigveda VIII. 50. 13, 14. The Rishi is Bharga. The metro is Prāgātha. Stanza 1 is a repetition of I. iii. ii. 4. 2.

2 The ruler: *vidhartā*: or, supporter. The Rigveda has *vidhatah*:— 'thou belongedst to the dwelling of him who worships thee.'

Rigveda IX. 67. 1—3. The Rishi is Bhāradvāja. The metre is Gāyatrī.

2 Indu, still conquering, ne'er subdued: the Rigveda has *indrāya śūrir andhasā*, 'A prince to Indra with thy juice.'

3 And bring us: instead of *ā bhava* the Rigveda has *uttamam*:— 'send us in thy stream most excellent and brilliant might.'

Rigveda IX. 106. 7—9. The Rishi is Manu Āpsava. The metre is Uśnīh. Stanza 1 is a repetition of I. vi. ii. 3. 6.

- 2 Thy drops that swim in water have exalted Indra to delight:
The Gods have drunk thee up for immortality.
- 3 Stream opulence to us, ye drops of Soma, pressed and purified,
Pouring down rain from heaven in floods, and finding light!

XVIII.

Soma Pavamāna.

- HIM with the fleece they purify, brown, golden-hued,
beloved of all,
Who with exhilarating juice goes forth to all the deities:
- 2 Whom, bright with native splendour, crushed between the pressing-stones, a friend
Whom Indra dearly loves, the waves and ten companions dip and bathe.
- 3 For Vritra-slaying Indra, thou, Soma, art poured that he may drink,
And for the guerdon-giving man, the hero sitting in his seat.

2 *For immortality*: to preserve the immortality with which Agni endowed them.

Rigveda IX. 98. 7, 6, 10. The Rishis are Ambarisha and Rijiṣvan. The metre is Anuṣṭup.

1 *Him*: Soma.

2 *The waves*: the Scholiast takes *ūrmayah*, the nominative plural, as = *ūrmim*, the accusative singular, and puts it in apposition with *whom*. The Rigveda has the adjective *ūrmiṇam*:—‘The wavy friend whom Indra loves.’ *Ten companions*: the fingers of the priest. The Rigveda has *svasārah*, sisters, with the same meaning.

3 *For the guerdon-giving man*: for the benefit of the institutor of the sacrifice who rewards the officiating priests. *The hero*: *vīrdya*: the Rigveda has *devdya*, ‘for the God.’

XIX.

Soma Pavamāna.

Flow onward, Soma, flow for mighty strength, as a strong courser, bathed, to win the prize.

2 The pressers clarify this juice of thine, the Soma, for delight and lofty fame.

3 They deck the gold-hued infant, newly-born, even Soma, Indu, in the sieve, for Gods.

XX.

Soma Pavamāna.

THE Gods have come to Indu well-descended, beautified with milk,

The active crusher of the foe.

2 Even as mother cows their calf, so let our praise-songs strengthen him,

Yea, him who winneth Indra's heart!

3 Soma, pour blessings on our kine, pour forth the food that streams with milk:

Increase the sea, praiseworthy one!

XXI.

Indra.

HITHERWARD! they who light the flame and straightway trim the sacred grass,

Whose friend is Indra ever young.

Ṛgveda IX. 109. 10—12. Ascribed to the Agnayo Dhishnyāh, sacrificial Agnis or fires. The metre is Dvipadā Virāj.

3 *They deck*: or, cleanse.

Ṛgveda IX. 61. 13—15. The Rishi is Amahīyu. The metre is Gâyatri. Stanza 1 is a repetition of I. vi. i. 1. 1.

3 *The sea*: *samudram*: according to Sâyana, water generally. *Praiseworthy one*? the Ṛgveda has *ukthya*, 'that merits laud,' instead of *ukthya*.

Ṛgveda VIII. 45. 1—3. The Rishi is Triṣoka. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. i. 4. 9.

- 2 Large is their fuel, much their laud, wide is their
splinter from the stake,
Whose friend is Indra ever young.
- 3 Unquelled in fight the hero leads his army with the
warrior chiefs,
Whose friend is Indra ever young.

XXII.

Indra.

- HE who alone bestoweth wealth on mortal man who
offereth gifts
Is Indra only, potent Lord whom none resist.
- 2 Whoever with the Soma pressed drawl thee away
from many men,—
Verily Indra gains thereby tremendous power.
- 3 When will he trample, like a weed, the man who
hath no gift for him?
When, verily, will Indra hear our songs of praise?

2 *Laud*: *gastram*: the recitation of hymns or verses by the Hotar-priest during the presentation of offerings of Soma juice. *Splinter*: the first shaving, or strip of wood, cut from the *yūpa* or sacrificial post and used in the sacrifice. '(I)ub (for warding off intruders).—Stevenson. The meaning is: those who are favoured by the friendship of Indra are abundantly supplied with all that is required for the due performance of sacrifice.

Rigveda I. 84. 7, 9, 8. The Rishi is Gotama. The metre is Ushnih. Stanza 1 is a repetition of I. iv. ii. 5. 9.

1 *Is Indra only*: *indro anga*: 'Indra alone,' or, 'verily Indra,' forms the burden of each stanza of this hymn. In a close translation into English the words cannot retain this position.

2 *From many men*: from many other worshippers. The second line is difficult. Benfey gives *patyate* (potitur, gains) the meaning of 'grants':—'to him verily Indra grants this high power.' 'To him Indra quickly sends might.'—Stevenson. But the word never has this sense in the Rigveda.

XXIII.

Indra.

THE singers hymn thee, they who chant the psalm of
praise are lauding thee.

The Brāhmins have exalted thee, O Śatakratu,
like a pole.

2 When thou wast climbing ridge from ridge, he looked
upon the toilsome task :

Indra takes notice of that wish, and the Ram hastens
with his troop.

3 Harness thy pair of strong bay steeds, long-maned,
whose bodies fill the girths,

And, Indra, Soma-drinker, come to listen to our
songs of praise !

Rigveda I. 10. 1 —3. The Rishi is Madhuchchhandas. The metre
is Anuṣṭup. Stanza 1 is a repetition of I. iv. ii. 1. 1.

2 *When thou wast climbing* : said to the Yajamāna, the institutor of
the sacrifice, who ascends a mountain to gather the Soma-plant for the
ceremony. The Rigveda has the verb in the third person singular
āruhat. *He* : Indra. *The Ram* : the vigorous and battle-loving Indra.
His troop : or flock ; the Maruts who attend him. *Hastens* : to the
sacrifice.

BOOK VI.

CHAPTER I.

I.

Agni.

- AGNI, well-kindled bring the Gods for him who offers
holy gifts ;
And worship them, pure Hotar-priest !
2 O Sage, Tanûnapât, present our sacrifice to Gods
to-day,
Sweet to the taste, that they may help !
3 Dear Narâsa, sweet of tongue, presenter of
oblations, I
Invoke to this our sacrifice.
4 Agni, on thy most easy car, entreated, hither bring
the Gods !
Manus-appointed Priest art thou.

Rigveda I. 13. 1—4. The Rishi is Medhâtithi. The metre is Gâyatri. The four stanzas are taken from one of the Âpri or propitiatory hymns consisting of a series of deified objects, all of those addressed in this hymn being said by Sâyaṇa to be forms of Agni.

2 *Tanûnapât* : Son of Thyself ; a frequently occurring name of Agni, so called because fire is sometimes self-generated, as in the lightning, or produced by attrition, and not necessarily derived from other fire. Other fanciful explanations of the word are given. *That they may help* : *ûtaye* : the Rigveda has *vitaye*, 'to be their feast.'

3 *Narâsa* : Desire, or Praise, of Men ; one of Agni's mystical names.

4 *Manus-appointed* : *manurhitah* : Manus or Manu is the Man *par excellence*, or the representative man and father of the human race, regarded as the first institutor of sacrifices and religious ceremonies.

II.

Ādityas.

So when the Sun hath risen to-day may sinless Mitra,
Aryaman,

Bhaga, and Savitar send us forth!

2 May this our home be guarded well: forward,
ye bounteous, on the way,
Who bear us safely o'er distress!

3 Yea, Aditi, and those great Kings whose statute is
inviolable,
Are sovrans of a vast domain.

III.

Indra.

Let Soma juices make thee glad! Display thy bounty,
Thunderer:

Drive off the enemies of prayer!

2 Crush with thy foot the niggard churls who bring
no gifts! mighty art thou:
There is not one to equal thee.

3 Thou art the Lord of Somas pressed, Somas un-
pressed are also thine:
Thou art the Sovran of the folk.

Rigveda VII. 66. 4—8. The Rishi is Vasishṭha. The metre is Gāyatri.

1 *Sinless*: or *anāṇā* (*h*) may stand for *anāṇasāḥ*, the accusative plural:—‘may Savitar, Mitra, Aryaman, And Bhaga send us sinless forth.’ *Savitar*: the Sun as the great vivifier or generator. *Send us forth*: *svāti*: the root is *su*, from which *Savitar* also is formed.

3 *Aditi, and those great Kings*: ‘ye, as lords of all, with your mother Aditi.’—Stevenson. *Cha*, and, is understood. ‘A very frequent expression is that of *ādityāḥ āditiḥ* without any copula, to signify the *Ādityas* and *Aditi*.’—M. Müller, *Vedic Hymns*, I. p. 244.

Rigveda VIII. 53. 1—3. The Rishi is Pragātha. The metre is Gāyatri. Stanza 1 is a repetition of I. iii. i. 1. 1.

3 *Unpressed*: in the natural state of the juices in the stalks of the plant. Or, as Professor Ludwig suggests, the Soma juices which Indra drinks in heaven may possibly be meant.

IV.

Soma Pavamāna.

TRUE object of our hymns, Sage, watchful Soma
hath settled in the press as they refine him.

Him the Adhvaryus, paired and eager, follow, leaders
of sacrifice and skilful-handed.

2 He, purified and bringing gifts to Sûra, hath filled
full heaven and earth, and hath disclosed them.

He by whose dear help heroes gain their wishes will
yield the precious meed as to a victor.

3 He, being cleansed, the strengthener and increaser,
bountiful Soma helped us with his lustre,

Wherein our sires of old who knew the footsteps
found light and sought the kine within the mountain.

V.

Indra.

GLORIFY naught besides, O friends ; so shall no sor-
row trouble you !

Praise only mighty Indra when the juice is shed,
and say your lauds repeatedly !

Rigveda IX. 97. 37—39. The Rishi is Parāṣara. The metre is Gâyatri.

1 *True object of our hymns : ṛitam matīdām* : the Rigveda has *ṛitā*, which is said by Sāyana to stand for *ṛitāndām* :—‘Sage of our truthful hymns.’ *Leaders of sacrifice* : this is Sāyana’s explanation of *rathir-āsaḥ*, possessing, or travelling in, a chariot; that is, preparing the Soma juice and urging it on like a chariot.

3 *Footsteps* : or, traces, of the cows, that had been carried off and imprisoned by the Papis, the rays of light which the fiends of darkness had stolen and hidden in the mountain or massy cloud. Cf. Rigveda I. 62. 2—5.

Rigveda VIII. 1. 1, 2. The Rishi is Pragātha. The metre is Bṛihati in stanza 1, which is a repetition of I. iii. i. 5. 10, and Satobṛihati in stanza 2.

- 2 Even him, the swift one, like a bull who rushes down
men's conqueror, bounteous like a cow;
Him who is cause of both, of enmity and peace,
to both sides most munificent.

VI.

Indra.

THESE songs of ours exceeding sweet, these hymns
of praise ascend to thee,
Like ever-conquering chariots that display their
strength, gain wealth and give unfailing help.

- 2 The Bhrigus are like suns, like Kanvas, and have
gained each thing whereon their thought was bent.
The living men of Priyamedha's race, have sung
exalting Indra with their lauds.

VII.

Soma Pavamāna.

Run forth to battle conquering the Vritras! thou
Speedest to quell the foe like one exacting debts.

- 2 Thou, Pavamāna, didst beget the Sun with might,
and rain in the supporting sky,
Hasting to us with plenty vivified with milk.

2 *The swift one*: *juvam*; the R̥gveda has *ajuram*, 'undecaying,' 'eternal.' *Bounteous like a cow*: the adjective is not in the text, but is required in order to make the comparison intelligible. See *Vedische Studien* I. 103. *To both sides*: to the singers or priests and to the institutors of sacrifice.

R̥gveda VIII. 3. 15, 16. The R̥ishi is Medhyātithi of the family of Kanva. Stanza 1, which is a repetition of I. iii. ii. 1. 9, is in Bṛihati metre, and stanza 2 in Śātobṛihati.

2 Here the three most distinguished families of singers appear to represent all priestly singers. All singers have praised Indra, and their prayers have been fulfilled.

R̥gveda IX. 110. 1, 3, 2. The R̥ishis are the princes Tryarūpa and Trasadasyu. The metre is Pipilikamadhyā Anuṣṭup. Stanza 1 is a repetition of I. v. i. 5. 2, and stanza 3 of I. v. i. 5. 6.

2 *In the supporting sky*: *vidhāre*. *With plenty vivified with milk*: 'with a profusion of cows, and enlarged intellects.'—Stevenson.

- 3 For, Soma, we rejoice ourselves in thee effused for
great supremacy in fight :
Thou, Pavamāna, enterest into mighty deeds.

VIII.

Soma Pavamāna.

- Flow forth, O Soma, flow thou onward, sweet to
Indra's, Mitra's, Pāshan's, Bhaga's taste !
2 So flow thou on as bright celestial juice, flow to the
vast immortal dwelling-place !
3 Let Indra drink, O Soma, of thy juice for wisdom,
and all deities for strength !

IX.

Soma Pavamāna.

EVEN as the beams of Sūrya, urging men to speed,
they issue forth together, gladdening as they flow,
These swift outpourings in long course of holy rites :
no form save only Indra shows itself so pure.

Rigveda IX. 109. 1, 3, 2. The Rishis are the Agnayo Dhisnyāḥ, sacrificial Agnis or fires. The metre is Dvipadā Virāj. Stanza 1 is a repetition of I. v. i. 5. 1.

2 *To the vast immortal dwelling-place* : guiding us to heaven. 'Flow for immortality and spacious abode.'—Wilson.

Rigveda IX. 69. 6, 2, 4. The Rishi is Hiranyastūpa. The metre is Jagati.

1 *As they flow : prasutaḥ* : the Rigveda has *prasupaḥ*, 'sending to sleep' :—'the beams of Sūrya.....that cheer and send to sleep.'

2 *In long course of holy rites* : literally, around the extended thread, which is a frequently occurring expression for an unbroken series of sacrifices. Benfey, Stevenson, and Grassmann, following Sāyaṇa, take the words literally as meaning the threads or net of the filter. *The tongue with joyous sound is stirring in the mouth* : the exact meaning is uncertain. 'The Soma stream, emitting pleasant juice is driven into (Indra's) mouth.'—Wilson. *Of those who press* : or pour (the Soma juice). The Rigveda has *praghnatām*, 'of combatants,' instead of *sunvatām*.

2 The thought is deeply fixed, the savoury juice is shed; the tongue with joyous sound is stirring in the mouth:

And Pavamāna, like the shout of those who press, the drop rich in sweet juice, is flowing through the fleece.

3 The Bull is bellowing; the cows are coming nigh: the Goddesses approach the God's own resting-place.

Onward hath Soma pressed through the sheep's fair bright fleece, and hath, as 'twere, endued a garment newly washed.

X.

Agni.

FROM the two fire-sticks have the men engendered, with thought, urged by the hand, the glorious Agni,

Far-seen, with pointed flame, Lord of the Homestead.

2 The Vasus set that Agni in the dwelling, fair to behold, for help, from every quarter:

Who, in the house for ever, must be honoured.

3 Shine thou before us, Agni, well-enkindled, with flame, most youthful God, that never fadeth!

To thee come goods and treasures all together.

3 *The Bull*: Soma. *The cows*: the streams of sacrificial milk. *The Goddesses*: according to Sāyaṇa, the propitiatory hymns of praise. *Resting-place*: the reservoir. *A garment newly washed*: the milk with which the Soma juice is mixed.

Rigveda VII. 1. 1—3. The Rishi is Vasishṭha. The metre is Virāj. Stanza 1 is a repetition of I. i. ii. 2. 10.

2 *The Vasus*: meaning the Gods generally.

3 *To thee come goods and treasures all together*: Sāyaṇa interprets *vāja* differently:—'To thee come all the sacrificial viands.'

XI.

Sūrya.

THIS spotted Bull hath come and sat before the
mother in the east,

Advancing to his father heaven.

2 As expiration from his breath, his radiance penetrates within :

The Bull shines out through all the sky.

3 Song is bestowed upon the Bird : it reigns supreme through thirty realms

Throughout the days at break of morn.

CHAPTER II.

I.

Agni.

CHANT we a hymn to Agni while we go to sacrifice,
to him

Who hears us even from afar !

2 Who from of old, in carnage, when the folk were gathered, hath preserved

His household for the worshipper.

3 May that most blissful Agni guard our wealth and all our family,

And keep us safe from pain and grief !

Rigveda X. 189. 1—3. The deity is Sarparājñi, the Serpent-queen who is also said to be the Rishi. The metre is Gāyatrī.

1 *This spotted Bull* : Sūrya or the Sun. *The mother* : the earth.

2 This difficult stanza is variously interpreted. 'Its rays move within man, and from the higher vital air extract and carry down the lower vital air, and the same mighty god enlightens the firmament.'—Stevenson.

3 *The Bird* : the Sun. His morning song, representing prayer, is supreme through all the divisions of the world, or the thirty days of the month.

Stanzas 1, 2, 4 are taken from Rigveda I. 74. 1—3, ascribed to Gotama, and stanza 3 from Rigveda VII. 15. 3, ascribed to Vasishṭha. The metre is Gāyatrī.

- 4 Yea, let men say, Agni is born, even he who slayeth
Vṛitra, he
Who winneth wealth in every fight!

II.

Agni.

HARNESS, O Agni, O thou God, thy steeds which are
most excellent!

The fleet ones bring thee rapidly.

- 2 Come hither, bring the Gods to us to taste the
sacrificial feast,
To drink the draught of Soma juice!

- 3 O Agni of the Bharatas, flame splendid with un-
fading might:
Shine forth and gleam, eternal one!

III.

Soma Pavamāna.

- 1 LET him, as mortal, crave this speech for him who
presses, of the juice!

As Bhṛigu's sons chased Makha, so drive ye the
niggard hound away.

- 2 The kinsman hath endued his robe even as a son is
clasped in arms.

He went, as lover to a dame, to take his station
suitor-like.

Rigveda VI. 16. 43—45. The Rishi is Vitahavya, or Bharadvāja.
The metre is Gāyatri.

3 *Of the Bharatas: bhṛgata:* the especial protector of the Bharatas
or warriors. According to Sāyana the word means either 'descended
from the priests called Bharatas,' or 'the bearer of oblations.' 'O
Agni, who layest hold on the sacrifice.'—Stevenson. 'Bharatide!'—
Benfey.

Rigveda IX. 101. 13—15. The Rishi is Prajāpati. The metre is
Anuṣṭup. Stanza 1 is a repetition of I. vi. ii. 1. 9.

2 *The kinsman:* the kinsman of the Gods; Soma. *His robe:* the
milk which is mixed with the Soma juice.

- 3 That hero who produces strength, he who hath
 propped both worlds apart,
 Gold-hued, hath wrapped him in the sieve to settle,
 priest-like, in his place.

IV.

Indra.

- STILL, Indra, from all ancient time rivalless ever and
 companionless art thou :
 Thou seekest friendship but in war.
 2 Thou findest not the wealthy man to be thy friend :
 those scorn thee who are flown with wine.
 What time thou thunderest and gatherest, then
 thou, even as a father, art invoked.

V.

Indra.

- A THOUSAND and a hundred steeds, are harnessed
 to thy golden car :
 Yoked by devotion, Indra, let the long-maned bays
 bring thee to drink the Soma juice !
 2 Yoked to thy chariot wrought of gold, may thy two
 bays with peacock tails.
 Convey thee hither, steeds with their white backs,
 to quaff sweet juice that makes us eloquent !

Rigveda VIII. 21. 13, 14. The Rishi is Solhāri. The metre of stanza 1, which is a repetition from I. v. i. 2. 1, is Kakup, and of stanza 2 Satobṛīhati.

2 *Gatherest*: the clouds together. M. Müller. 'When thou but utterest the inarticulate sound of approbation, then thou bringest (thy wealth) along with thee, and we welcome thee with invitations as we would (the manes of) a father.'—Stevenson.

Rigveda VIII. 1. 24—26. The Rishis are Medhâtīthi and Medhây-tīthi. The metre is Bṛīhati. Stanza 1 is a repetition of I. iii. ii. 1. 3.

- 3 So drink, thou lover of the song, as the first drinker,
of this juice.
This the outpouring of the savoury sap prepared is
good and meet to gladden thee.

VI.

Soma Pavamāna.

- PRESS ye and pour him, like a steed, laud-worthy,
speeding through the region and the flood,
Who swims in water, dwells in wood;
2 The Steer with thousand streams who poureth out
the rain, dear to the race of deities;
Who, born in Law, hath waxen mighty by the Law,
King, God, and lofty ordinance.

VII.

Agni.

- SERVED with oblation, kindled, bright, through love
of song, may Agni, bent
On riches, smite the Vṛitras dead:
2 His father's father, shining in his mother's ever-
lasting side,
Set on the seat of sacrifice!
3 O active Jātavedas, bring devotion that wins progeny,
Agni, that it may shine to heaven!

3 *As the first drinker*: 'According to the scholiast, *pūrvapāl* means *Vāyu*, who, having arrived first in the race, drank the *Soma* before the other gods. The allusion is to the principal *graha* libation, called *Aindravāyava*, which *Indra* and *Vāyu* share together.'—Wilson.

Rigveda IX. 108. 7, 8. The Rishi of stanza 1, which is a repetition of I. vi. ii. 4. 3, is Rīṣisvan, and the metre Kakup; of 2, the Rishi is Ūrdhvasadman, and the metre is Satobṛihati.

2 *Who poureth out the rain*: *payodukham*: the Rigveda has *payo-urīṭham*, 'increaser of the rain.'

Rigveda VI. 16. 34—36. The Rishi is Vitalavya, or Bharadvāja. The metre is Gâyatri. Stanza 1 is a repetition of I. i. i. 1. 4.

2 *His father's father*: 'Here.....the mother of *Agni* is the earth, the father is heaven. *Agni* is said to be the father or fosterer of his parent heaven by transmitting to it the flame and smoke of burnt-offerings.'—Wilson.

VIII.

Soma Pavamâna.

MADE pure by this man's urgent zeal and impulse,
the God hath with his juice the Gods pervaded.

Pressed, singing, to the sieve he goes, as passes the
Hotar to enclosures holding cattle.

2 Robed in fair raiment meet to wear in combat,
a mighty Sage pronouncing invocations,
Roll onward to the press-boards as they cleanse thee,
far-seeing at the feast of Gods and watchful !

3 Dear, he is brightened on the fleecy summit, a
prince among us, nobler than the noble.

Roar out as thou art purified, run forward ! Do ye
preserve us evermore with blessings !

IX.

Indra.

COME now and let us glorify pure Indra with pure
Sâma hymn !

Let milk-blent juice delight him made stronger with
pure, pure songs of praise !

2 O Indra, come thou pure to us, with pure assistance,
pure thyself !

Pure, send thou riches down to us, and, meet for
Soma ! pure, rejoice !

3 O Indra, pure, vouchsafe us wealth, and, pure,
enrich the worshipper !

Pure, thou dost strike the Vṛitṛas dead, and strivest,
pure, to win the spoil.

Rigveda IX. 97. 1—3. The Rishi is Vasishṭha. The metre is
Gâyatrî. Stanza 1 is a repetition of I. vi. i. 4. 4.

3 Do ye : Gods. The frequently occurring conclusion of the hymns
of the Vasishṭhas.

Rigveda VIII. 84. 7—9. The Rishi is Tiraṣchî. The metre is
Anuṣṭup. Stanza 1 is a repetition of I. iv. ii. 1. 9.

X.

Agni.

- EAGER for wealth we meditate Agni's effectual laud
to-day,
Laud of the God who touches heaven.
- 2 May Agni who is Hotar-priest among mankind
accept our songs,
And worship the celestial folk!
- 3 Thou, Agni, art spread widely forth, Priest dear and
excellent: through thee
Men make the sacrifice complete.

XI.

Soma Pavamâna.

- To him, praiseworthy, sacred tones have sounded,
Steer of the triple height, the life-bestower.
Dwelling in wood, like Varuṇa, a river, lavishing
treasure, he distributes blessings.
- 2 Great conqueror, warrior-girt, Lord of all heroes,
flow on thy way as he who winneth riches;
With sharpened arms, with swift bow, never van-
quished in battle, vanquishing in fight the foemen!
- 3 Giving security, Lord of wide dominion, send us
both heaven and earth with all their fulness!
Striving to win the Dawns, the light, the waters,
and cattle, call to us abundant booty!

XII.

Indra.

- O Indra, thou art far-renowned, impetuous Lord of
power and might.
Alone, the never-conquered guardian of mankind,
thou smitest down resistless foes.

Rigveda V. 13. 2—4. The Rishi is Sutambhara. The metre is Gâyatri.

Rigveda IX. 90. 2—4. The Rishi is Vasishtha. The metre is
Trishṭup. Stanza 1 is a repetition of I. vi. i 4. 6.

2 Call to us: send us with thy shout or roar.

Rigveda VIII. 79. 5, 6. The Rishis are Nṛimedha and Purumedha.
The metre is Prâgâtha. Stanza 1 is a repetition of J. iii. ii. 1. 6.

- 2 As such we seek thee now, O Asura, thee most wise,
 craving thy bounty as our share.
 Thy sheltering defence is like an ample cloak. So
 may thy favours reach to us.

XIII.

Agni.

- THEE have we chosen, skilfullest in sacrifice, immortal,
 Priest, among the Gods,
 Best finisher of this holy rite :
- 2 The Waters' Child, the blessed, brightly-shining one,
 Agni whose light is excellent.
 May he by sacrifice win us in heaven the grace of
 Mitra, Varuṇa, and the Floods !

XIV.

Agni.

- LORD of all food is he, the man whom thou protectest
 in the fight,
 Agni, and urgest to the fray.
- 2 Him, whosoever he may be, no one may vanquish,
 mighty one !
 Nay, very glorious wealth is his.
- 3 May he who dwells with all mankind conquer in fight
 with steeds of war,
 With sages may he win the spoil.

2 *Asura* : or, Lord divine.

Rigveda VIII. 19. 3, 4. The Rishi is So'bhari. The metre is Kakup in stanza 1 which is a repetition of I. ii. 4, 2. 6, and Satobṛihati in stanza 2.

2 *The Waters' Child* : born as lightning from the clouds, or waters between heaven and earth. *The Floods* : the waters of heaven, regarded as divinities.

Rigveda I. 27. 7—9. The Rishi is Śunaḥsepa. The metre is Gâyatri.

3 *He who dwells with all mankind* : *viṣṇuacharṣaṇiḥ* : Agni, who is found with, or is known to, all Āryan men. *With sages* : or singers, the priests who sing hymns of praise at sacrifice.

XV.

Soma Pavamāna.

THE sisters, pouring out the rain together, the sage's quickly-moving thoughts, adorn him.

Hither hath run the gold-hued Child of Sūrya, and reached the vat like a fleet vigorous courser.

2 Even as a youngling shouting with his mothers, the bounteous Steer hath flowed along with waters.

As youth to damsel, so with milk he hastens on to the settled meeting-place, the beaker.

3 Yea, swollen is the udder of the milch-cow : thither in streams comes very sapient Indu.

The kine make ready, as with new-washed treasures, the head and chief with milk within the vessels.

XVI.

Indra.

DRINK, Indra, of the savoury juice, and cheer thee, with our milky draught !

Be, for our weal, our friend and sharer of the feast, and let thy wisdom guard us well !

2 In thy kind grace and favour may we still be strong : cast us not down before the foe !

With manifold assistance guard and succour us, and stablish us in thy good-will !

Rigveda IX. 93. 1-3. The Rishi is Nodhas. The metre is Trishṭup. Stanza 1 is a repetition of I. vi. i. 5. 6.

3 *The head and chief: murdhānam*: 'the supreme divinity.'—Stevenson. 'The elevated Soma.'—Wilson. *Within the vessels: chamūshu*: the usual meaning, press-boards, is not applicable here, as the juice was not mixed with milk until it had left the press.

Rigveda VIII. 3. 1, 2. The Rishi is Medhyātithi. The metre of stanza 1, which is a repetition of I. iii. i. 5. 7, is Brīhātī, and of stanza 2 Satobhīhati.

XVII.

Soma Pavamāna.

THE three-times seven milch-kine in the loftiest
heaven have for this Soma poured the genuine
milky'draught.

FOUR other beauteous creatures hath he made for his
adornment when he waxed in strength through
holy rites.

2 Enjoying lovely Amrit by his wisdom he divided,
each apart from other, earth and heaven.

He gladly wrapped himself in the most lucid floods,
when through their glory they found the God's
resting-place.

3 May those his brilliant rays be ever free from death,
inviolate for both classes of created things—

Rays wherewith powers of men and Gods are puri-
fied! Yea, even for this have sages welcomed
him as King.

XVIII.

Soma Pavamāna.

LAUDED with song, to feast him, flow to Vāyu,
flow purified to Varuṇa and Mitra!

Flow to the song-inspiring car-borne hero, to mighty
Indra, him who wields the thunder!

2 Pour on us garments that shall clothe us meetly,
send, purified, milch-kine, abundant yielders!

God Soma, send us chariot-drawing horses that they
may bring us treasures bright and golden!

Rigveda IX. 70. 1—3. The Rishi is Renu. The metre is Jagati.
Stanza 1 is a repetition of I. vi. ii. 2. 7.

2 *Enjoying*: *bhakṣamāṇaḥ*; the Rigveda has *bhikṣamāṇaḥ*, 'craving,'
'begging for.' Both classes: animate and inanimate; or, Gods and men.

Rigveda IX. 97. 49—51. The Rishi is Kutsa. The metre is Jagati.

- 3 Send to us in a stream celestial riches, send us, when
 thou art cleansed, what earth containeth,
 So that thereby we may acquire possessions and
 Rishihood in Jamadagni's manner!

XIX.

Indra.

WHEN thou, unequalled Maghavan, wast born to smite
 the Vṛitras dead,

Thou spreadest out the spacious earth and didst
 support and prop the heavens.

- 2 Then was the sacrifice produced for thee, the laud,
 and song of joy.

In might thou art above this All, all that now is and
 yet shall be.

- 3 Raw kine thou filledst with ripe milk. ~~Thou madest~~
 Sūrya rise to heaven.

Heat him as milk is heated with pure Sâma hymns,
 great joy to him who loves the song!

3 *Rishihood in Jamadagni's manner*: 'make our sacred prayer
 (sweet) as Jamadagni.'—Wilson.

Rigveda VIII. 78. 5—7. The Rishis are Nṛimedha and Purumedha.
 The metre is Anushtub in stanzas 1 and 2, and Brihati in 3.

3 *Raw kine*: the cows are called raw, as contrasted with the warm
 milk matured in their udders. This marvel is mentioned several times
 in the Rigveda. Cf. I. '62. 9. *Thou madest Sūrya rise to heaven*:
 Sâyana relates a legend that when the Paṇis had carried off the cows
 of the Angirases, and placed them in a mountain enveloped in dark-
 ness, Indra, at the prayer of the Rishis, set the sun in heaven in order
 that he might see and recover their cattle.

Heat him as milk is heated: this line is difficult. '(Priests) excite
 (Indra) with your praises as men heat the *Gharma* with *Sâman*-
 hymns.'—Wilson. *Gharma* means either the hot milk or other beverage
 offered in the Pravargya ceremony, or the vessel in which it is heated.

XX.

Indra.

REJOICE: thy glory hath been quaffed, Lord of bay
steeds! as 'twere the bowl's enlivening mead.

Thine, Steer, is Indu, Steer, the Strong, best winner
• of a thousand spoils.

2 Let our strong drink, most excellent, exhilarating,
come to thee,

Victorious, Indra! bringing gain, immortal, conquer-
ing in fight!

3 Thou, hero, winner of the spoil, urgest to speed the
car of man.

Burn, like a vessel with the flame, the riteless Dasyū,
conqueror!



CHAPTER III.

I.

Soma Pavamāna.

POUR down the rain upon us, pour a wave of waters
from the sky,

And plenteous store of wholesome food!

2 Flow onward with that stream of thine, whereby the
cows have come to us,

The kine of strangers to our home.

3 Dearest to Gods in sacred rites, pour on us fatness
with thy stream,

Pour down on us a flood of rain!

Rigveda I. 175. 1—3. The Rishi is Agastya. The metro is Skandhogrivi (8 + 12 + 8 + 8) in stanza 1, and Anushtup in 2 and 3.

1 *Thy glory hath been quaffed*: thou hast drunk what incites thee to glorious deeds, the Soma juice contained in the bowl.

Rigveda IX. 49. 1—5. The Rishi is Kavi. The metre is Gâyatri.

1 *Wholesome*: *ayakshma*: literally, without *yakshma*, or pulmonary consumption.

- 4 To give us vigour, with thy stream run through the
fleecey straining-cloth!
For verily the Gods will hear.
- 5 Onward hath Pavamāna flowed and beaten off the
Rākshasas,
Flashing out splendour as of old.

II.

Indra.

- BRING forth oblations to the God who knoweth all,
who fain would drink,
The wanderer, lagging not behind the hero, coming
nigh with speed!
- 2 With Somas go ye nigh to him chief drinker of the
Soma's juice:
With beakers to the impetuous God, to Indra with
the flowing drops!
- 3 What time with Somas, with the drops effused,
ye come before the God,
Full wise, he knows the hope of each, and, bold one,
strikes this foe and that.
- 4 To him, Adhvaryu! yea, to him give offerings of the
juice expressed!
Will he not keep us safely from the spiteful curse of
each presumptuous high-born foe?

4 *Will hear*: the sound that thou makest in flowing.—Sâyana.

5 *Flashing out splendour as of old*: or, Making lights shine as erst they shone.

Rigveda VI. 42. 1—4. The Rishi is Bharadvāja. The metre is Brīhati in stanza 4, and Anushtub in 1—3.

3 *Strikes this foe and that*: 'foe' is not in the text. Sâyana makes *tam tam* refer to *kāmam*, hope or wish:—'And the suppresser (of enemies) assuredly grants it, whatever it may be.'—Wilson.

4 *Keep us safely*: the Rigveda has *avasparat* for *avasarat*.

III.

Soma Pavamāna.

- SING ye a song to Soma brown of hue, of independent might,
 The Red, who reaches up to heaven !
 2 Purify Soma when effused with stones which hands
 move rapidly,
 And pour the sweet milk in the meath !
 3 With humble homage draw ye nigh ; blend the liba-
 tion with the curds :
 To Indra offer Indu up !
 4 Soma, foe-queller, strong and swift, doing the will of
 Gods, pour forth
 Prosperity upon our kine !
 5 Heart-knower, Sovran of the heart, thou art effused,
 O Soma, that
 Indra may drink thee and rejoice.
 6 O Soma Pavamāna, give us riches and heroic strength,
 Indu, with Indra our ally !

IV.

Indra.

- SŪRYA, thou mountest up to meet the hero famous
 for his wealth,
 Who hurls the bolt and works for men ;
 2 Him who with might of both his arms broke nine-
 and-ninety castles down,
 Slew Vṛitra and smote Ahi dead.

Rigveda IX. 11. 4—9. The Rishi is Asita or Devala. The metre is Gāyatrī.

1 *The Red*: *kadāchidarūṇavarṇāyā*, sometimes red-coloured, is Sāyaṇa's explanation of *arūṇāya* here.

Rigveda VIII. 82. 1—3. The Rishi is Sukaksha. The metre is Gāyatrī.

2 *Nine-and-ninety castles*: cloud-castles of Śambhara or other demon of drought.

- 3 This Indra is our gracious friend. He sends, like a full-streaming cow,
Riches in horses, kine, and corn.

V.

Sūrya.

- MAY the bright God drink glorious Soma-mingled
meath, giving the sacrifice's lord unbroken life ;
He who, wind-urged, in person guards our offspring
well, nourishes them with food and shines o'er
many a land.
- 2 Radiant, as high Truth, cherished, best at winning
strength, Truth based upon the statute that sup-
ports the heavens,
He rose, a light that kills Vṛitras and enemies, best
slayer of the Dasyus, Asuras, and foes.
- 3 This light, the best of lights, supreme, all-conquer-
ing, winner of riches, is exalted with high laud.
All-lighting, radiant, mighty as the Sun to see,
he spreadeth wide unshaken victory and strength.

VI.

Indra.

- O INDRA, give us wisdom as a sire gives wisdom to
his sons.
Guide us, O much-invoked, in this our way : may we
still live and look upon the light !

3 *Like a full-streaming cow* : 'cow' is not in the text : *urudhārā* may, perhaps, be taken as an instrumental case, 'as in a full broad stream.'

Rigveda X. 170. 1—3. The Rishi is Vibhrāj or Vibhrāt (Radiant), the son of Sūrya. The metre is Jagati.

1 *The bright God* : Vibhrāj, Sūrya, or the Sun-god. *Wind-urged* : Vāyu or Wind is said to set in motion and drive onward the rays of the Sun. 'Moved round by the aerial vortex.'—Stevenson. *Nourishes* : *piparti* : the Rigveda has *puposha*, 'has nourished.'

2 *Asuras* : here, in the later signification of the word, demons.

Rigveda VII. 32. 26, 27. The Rishi is Vasishṭha. The metre is Brihatī in stanza 1, which is a repetition of I. iii. ii. 2. 7, and Satobrihatī in stanza 2.

- 2 Grant that no mighty foes, unknown, malevolent,
unhallowed, tread us to the ground !
With thine assistance, hero, may we pass through
all the waters that are rushing down !

VII.

Indra.

- PROTECT us, Indra, each to-day, each morrow, and
each following day !
Through all the days shalt thou, Lord of the brave,
preserve our singers both by day and night !
2 A crushing warrior, passing rich, is Maghavan,
endowed with all heroic strength.
Thine arms, O Satakratu, are exceeding strong, those
arms which grasp the thunderbolt.

VIII.

Sarasvân.

- WE call upon Sarasvân as unmarried men who long
for wives,
As bounteous men who yearn for sons.

IX.

Sarasvatî.

- YEA, she most dear amid dear streams, seven-sistered,
loved with fondest love,
Sarasvatî, hath earned our praise.

Rigveda VIII. 50. 17, 18. The Rishi is Bharga. The metre is Prâ-
gâtha.

- 2 *Grasp the thunderbolt* : or, hurl the thunder down.

Rigveda VII. 96. 4. The metre is Gâyatri.

1 *Sarasvân* : or Sarasvat, is the name of a River-god usually assigned
as a consort to Sarasvatî.

Rigveda VI. 61. 10. The Rishi is Bharadvâja. The metre is Gâyatri.

1 *Seven-sistered* : meaning, one of the seven sister rivers, namely
Indus, Vitastâ, Asiknî, Parushnî, Vipâs, Sutudrî, Sarasvatî ; or Kubhâ
may be counted in the place of the last-named. *Sarasvatî* : see Rig-
veda, Vol. I. p. 6, or Muir, *Original Sanskrit Texts*, V. p. 375.

X. Savitar. Brahmanaspati. Agni.

MAY we attain that excellent glory of Savitar the God:
So may he stimulate our prayers !

2 O Brahmanaspati, make thou Kakshivân Asija a loud
Chanter of flowing Soma juice !

3 Agni, thou pourest life : send down upon us food
and vigorous strength :

Drive thou misfortune far away !

XI.

Mitra-Varuna.

So help ye us to riches, great celestial and terrestrial
wealth :

Vast is your sway among the Gods !

2 Carefully, tending Law with Law they have attained
their vigorous might :

Both Gods, devoid of guile, wax strong.

3 With rainy skies and streaming floods, Lords of the
food that falls in dew,

A lofty seat have they attained.

Stanza 1 is taken from *Rigveda* III. 62, 10, ascribed to Viṣvâmitra ; stanza 2 is a repetition of I. ii. i. 5. 5 ; and stanza 3 is from *Rigveda* IX. 66. 19. The metre is Gâyatri.

1 This stanza is the Sâvitri, the Gâyatri *par excellence*, 'the celebrated verse of the Vedas which forms part of the daily devotions of the Brahmins, and was first made known to English readers by Sir W. Jones's translation of a periphrastic interpretation ; he renders it, Let us adore the supremacy of that divine sun, the godhead, who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy sect.'—Wilson, *Rig-veda Sanhitâ*, Vol. III. p. 111.

Rigveda V. 68. 3—5. Ascribed to Râtaḥavya. The metre is Gâyatri. Stanza 1 is a repetition of II. iv. ii. 4. 3.

3 *Lords of the food that falls in dew* : 'lords of sustenance, suited to the liberal donors (of oblations).'—Wilson. The meaning of *dānu-matyâ* is uncertain.

XII.

Indra.

THEY who stand round him as he moves harness the
bright, the ruddy steed :

The lights are shining in the sky.

2 On both sides to the car they yoke the two bay
coursers dear to him,

Brown, bold, who bear the hero on.

3 Thou, making light where no light was, and form,
O men ! where form was not,

Wast born together with the Dawns.

XIII.

Soma Pavamāna.

FOR thee this Soma is effused, O Indra : drink of
this juice ; for thee the stream is flowing—

Soma, which thou thyself hast made and chosen, even
Indu for thy special drink to cheer thee !

Rigveda I. 6. 1—3. The Rishi is Kanva. The metre is Gāyatri.

1 *They who stand round him : paritasthushaḥ : lokatrayavartinaḥ prāṇinaḥ*, 'the living beings of the three worlds,' is Sāyana's explanation. Probably the Maruts, Indra's constant companions, are intended. *The bright, the ruddy steed : the rising Sun.*

2 *On both sides : vipakṣasā :* harnessed on different sides. *The hero : the Sun.* As M. Bergaigne remarks :—'The Sun is sometimes a wheel, sometimes a chariot, sometimes a horse drawing the chariot, sometimes a hero mounted on the chariot and directing the horses.'—*La Religion Védique*, III. p. 324.

3 *Thou : O Sun. O men !* is perhaps merely an exclamation of admiration. If *maryāḥ*, men, be taken to mean the Maruts, the words, *thou, making, wast born*, although in the singular number, may apply to these Gods regarded as one host or company and born at one birth.

For an exhaustive explanation of the whole hymn from which these three stanzas are taken see Max Müller, *Vedic Hymns*, Part I. pp. 14—52

Rigveda IX. 88. 1, 2, 7. The Rishi is Uṣanā Kāvya. The metre is Trishtubh.

- 2 Like a capacious car hath it been harnessed, the
mighty, to acquire abundant treasures.
Then in the sacrifice they shouted lauding all
triumphs won by *Nahus* in the battle.
3 Flow onward like the potent band of *Maruts*, 'like
that celestial host which none revileth !
Quickly be gracious unto us like waters, like sacrifice
victorious, thousand-fashioned !

XIV.

Agni.

- O AGNI, thou hast been ordained Hotar of every
sacrifice,
By Gods, among the race of men.
2 So with sweet-sounding tongues for us sacrifice
nobly in this rite :
Bring thou the Gods and worship them !

2 I can make nothing out of the second line of this stanza. The version which I give as a temporary makeshift is founded on Professor Ludwig's remarks in his Commentary on the passage, Vol. V. p. 308 of his *Rigveda*. Professor Wilson, following Sâyana, translates :—'After this may all the races of men expecting our (attack) go to the desirable battle.' According to Professor Grassmann, who reads *vand* instead of *vana*, the line might be rendered :—'Erect like trees now may all human races, that they may win felicity, approach him,' *Won by Nahus* : *nahushyâni* : either belonging to a man called Nahus, or, belonging to men generally, human.

3 *Like sacrifice* : according to Sâyana, *yajñah*, sacrifice, means here worthy of sacrifice :—'(thou art) of a thousand shapes, adorable like (Indra) the victor in battle.'—Wilson. The meaning of *sahasrâpsah* is somewhat uncertain ; Professor Ludwig translates it by 'tausend wasser ersiegend,' 'winning a thousand waters.' The St. Petersburg Lexicon gives the word without an interpretation.

Rigveda VI. 16. I—3. The Rishi is *Vitahavya*, or *Bharadvāja*. The metre is *Gâyatri*, stanza 1, which is a repetition of I. i. i. 1. 2, being in a slightly modified form called *Vardhamânâ*.

- 3 For, as disposer, Agni, God, most wise in sacrifices,
thou
Knowest straightway the roads and paths.

XV.

Agni.

- IMMORTAL, Hotar-priest, and God, with wondrous
power he leads the way,
Urging the congregations on.
2 Strong, he is set on deeds of strength. He is led
forth in holy rites,
Sage who completes the sacrifice.
3 Excellent, he was made by thought. The germ of
beings have I gained,
Yea, and the Sire of active power.

XVI.

Agni.

- Pour on the juice the heated milk which hasteneth
to heaven and earth :
Bestow the liquid on the Bull !
2 These know their own abiding-place : like calves
beside the mother cows
They come together with their kin.

3 *The roads and paths*: the ways of performing religious ceremonies.

Rigveda III. 27. 7—9. The Rishi is Viṣvâmitra. The metre is Gâyatri.

1 *Congregations: vidathâni*: sacrificial assemblies, or, sacrifices.

2 *He is led forth*: Agni, in the form of sacrificial fire, is conveyed to the receptacle or altar.

3 *By thought*: by holy thought, devotion, prayer. *The germ of beings*: Agni, the embryo of all life; 'the source of all beings.'—M. Müller.

Rigveda VIII. 61. 13—15. The Rishi is Haryata. The metre is Gâyatri.

1 *The Bull*: Agni.

2 *These*: the priests. *Their own abiding-place*: or, the Soma to which they are accustomed. *They come*: the cows come to the place where they are to be milked for sacrificial purposes.

- 3 Devouring in their greedy jaws, they make sustaining food in heaven,
For Indra, Agni, homage, light.

XVII.

Indra.

- IN all the worlds That was the best and highest
whence sprang the mighty one, of splendid valour.
As soon as he is born he smites his foemen, he in
whom all who lend him aid are joyful.
- 2 Grown mighty in his strength, of ample vigour,
he as a foe strikes fear into the Dâsa,
Eager to win the breathing and the breathless. All
sang thy praise at banquet and oblation.
- 3 All concentrate on thee their mental vigour, what
time these, once or twice, are thine assistants.
Blend what is sweeter than the sweet with sweetness:
win quickly with our meath that meath in battle.

3 *Devouring*: perhaps, the flames. Or, more in accordance with Sâyaṇa's interpretation who takes *bapsataḥ* as the genitive case:—They (the priests) make the strengthening food, in heaven, of him who eats with greedy jaws (Agni). The language of the hymn from which these stanzas are taken is intentionally obscure.

Rigveda X. 120. 1—3. The Rishi is Bṛihaddiva, son of Atharvan. The metre is Trisṭup.

1 *That*: meaning, according to Sâyaṇa, Brahma, the original cause of the universe. 'That (primeval essence alone).—Stevenson.

2 *The Dâsa*: the hostile aborigines; 'his slavish (foes).—Stevenson. *Eager to win*: Professor Ludwig makes *sasni* an infinitive. The correct reading may be *sasniḥ*. *The breathing and the breathless*: the animate and the inanimate world.

3 *Mental vigour*: *kratum*: 'adoration.'—Wilson. *These*: Soma-juices. *Twice or thrice*: with reference, perhaps, to the three daily libations. *What is sweeter than the sweet*: thine own celestial Soma. Sâyaṇa interprets the stanza differently:—'To thee all (worshippers) offer adoration, whether those propitiators be two or three. Combine that which is sweeter than the sweet with sweetness, unite that honey

XVIII.

Indra.

AT the Trikadrukas the great and strong enjoyed the barley-brew. With Vishṇu did he drink the pressed-out Soma juice, even as he would.

That hath so heightened him the great, the wide, to do his mighty work. So may the God attend the God, true Indu Indra who is true!

2 Brought forth together with wisdom and potent strength thou grewest great: with hero deeds subduing the malevolent, most swift in act;

Giving prosperity and lovely wealth to him who praiseth thee. So may the God attend the God, true Indu Indra who is true!

3 So he resplendent in the battle overcame Krivi by might. He with his majesty hath filled the earth and heaven, and waxen strong.

One share of the libation hath he swallowed down: one share he left. Enlighten us! So may the God attend the God, true Indu Indra who is true!

with honey.'—Wilson. The 'two or three,' according to Sāyaṇa, are the sacrificer, and his wife and child, and the second half of the stanza contains a reference to the propagation of children. *That meath*: or the meath yonder. Indra is asked to obtain for his worshippers, through, or in return for the meath which they offer, the genuine meath which comes from heaven.

Rigveda II. 22. 1, 3, 2. The Rishi is 'Gṛtsamada. The metre in stanza 1, which is a repetition of I. V. ii. 3. 1, is Ashtī, and in 2 and 3 Aṭṣakvari.

3 *Krivi*: originally 'a leather bag' and metaphorically a 'cloud,' said by Sāyaṇa to have been an Asura or demon. *One share he left*: to be divided among all the other Gods. *Enlighten us*: *prachetaya*: the word is wanting in the text of the Rigveda.

BOOK VII.

CHAPTER I.

I.

Indra.

PRAISE, even as he is known, with song Indra the
guardian of the kine,

The Son of Truth, Lord of the brave !

- 2 Hither have his bay steeds been sent, red steeds are
on the sacred grass

Where we in concert sing our songs.

- 3 For Indra, thunder-armed, the kine have yielded
mingled milk and meath,

What time he found them in the vault.

II.

Indra.

DRAW near unto our Indra who must be invoked
in every fight !

Come, thou most mighty Vṛitra-slayer, meet for
praise, come to libations and to hymns.

- 2 Thou art the best of all in sending bounteous gifts,
true art thou, lordly in thine act.

We claim alliance with the very glorious one, yea,
with the mighty Son of Strength.

Rigveda VIII. 58. 4—6. The Ṛishi is Priyamedha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 3. 4.

3 *In the vault : upahvare :* meaning, according to Sâyana, 'near at hand ;' according to Professor Rāth, 'in the cavity of the Soma-vessel ;' according to Professor Ludwig, 'on the horizon.' 'In der Neige,' i. e. dropping downwards.—Benfey.

Rigveda VIII. 79. 1, 2. The Ṛishis are Nṛimedha and Purumedha. The metre is Prâgâtha.

- 2 *Lordly in thine act :* or, giving lordly powers.

III.

Soma Pavamāna.

THEY have drained forth from out the great depth of
the sky the old divine primeval milk that claims
the laud :

They lifted up their voice to Indra at his birth. .

- 2 Then, beautifully radiant, certain heavenly ones pro-
claimed their kinship with him as they looked
thereon :

Savitar opens, as it were, the fold of heaven.

- 3 And now that thou, O Pavamāna, art above this
earth and heaven and all existence in thy might,
Thou shinest like a bull supreme among the herd.

IV.

Agni.

O AGNI, graciously announce this our good fortune
to the Gods,

And this our newest hymn of praise!

- 2 Thou dealest gifts, resplendent one! nigh, as with
wave of Sindhu, thou

Swift streamest to the worshipper.

- 3 Give us a share of wealth most high, a share of
wealth most near to us,
A share of wealth that is between.

Rigveda IX. 110. 8, 6, 9. The Rishis are the princes Tryarūpa and
Trasadasyu. The metre is Ūrdhvabṛīhati, a variety of Bṛīhati.

1 *They*: the men of old, primeval patriarchs and priests.

2 *Beautifully radiant*: *vasuruchaḥ*: according to Sāyaṇa, a proper
name, the Vasuruchar. *With him*: with Soma. *Opens, as it were,*
the fold: 'drives away the obstructing (darkness).'—Wilson. The
Rigveda has *devaḥ*, 'the God' (Savitar), instead of *divaḥ*, 'of heaven.'

3 *Shinest*: *vi rājasi*: the Rigveda has *vi tishṭhase*, 'standest.'

Rigveda I. 27. 4, 6, 5. The Rishi is Ṣunaḥṣepa. The metre is Gâyatri.

2 *Sindhu*: the Indus; or the word may stand for any river, and the
expression mean, 'in great abundance.'

3 Wealth of all kinds is prayed for, celestial, terrestrial, and that of
mid-air in the shape of rain.

V.

Indra.

I FROM my Father have obtained deep knowledge of
eternal Law :

I was born like unto the Sun.

2 After the ancient manner I, like Kaṇva, beautify my
songs,

And Indra's self gains power thereby.

3 Whatever Ṛishis have not praised thee, Indra, or
have praised thee, wax

Mighty indeed when praised by me!

VI.

Agni.

AGNI, produced by strength, do thou with all thy
fires accept our prayer :

With those that are with Gods, with those that are
with men exalt our songs!

2 Forth come to us with all his fires that Agni, whose
the mighty are,

Come, fully girt about with wealth for us and for
our kith and kin!

3 Do thou, O Agni, with thy fires strengthen our
prayer and sacrifice :

Incite them to bestow their wealth to aid our service
of the Gods!

Rigveda VIII. 6. 10—12. The Ṛishi is Vatsa of the family of Kaṇva. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 1. 8.

2 *Manner: janmanā*, the Rigveda has *manmanā*;—‘After the thought (or, lore) of ancient time, like Kaṇva, I adorn my songs.’

3 *Have not praised thee*: have not praised thee yet, that is, will praise thee hereafter.—Ludwig.

Stanzas 1 and 2 are not taken from the Rigveda. Stanza 3 is taken from Rigveda X. 141. 6, ascribed to Agni Tāpasa. The metre is Anushtup.

2 *Forth come*: the text has *pra* (pro or prae) only, without a verb. *The mighty: vjinaḥ*: explained by Sāyana as meaning ‘men supplied with food in the shape of oblations.’

VII.

Soma Pavamâna.

SOMA, the men of old whose grass was trimmed addressed the hymn to thee for mighty strength and for renown :

So, hero, urge us onward to heroic power !

2 All round about hast thou with glory pierced for us as 'twere a never-failing well for men to drink, Borne on thy way as 'twere in fragments from both arms.

3 Thou didst produce him, deathless one ! for mortal man, for maintenance of Law and lovely Amrita : Thou evermore hast moved making wealth flow to us.

VIII.

Indra.

POUR out the drops for Indra ; let him drink the meath of Soma juice !

He through his majesty sends forth his bounteous gifts.

2 I spake to the bay coursers' Lord, to him who grants the boon of wealth :

Now hear the son of Aśva as he praises thee !

3 Never was any hero born before thee mightier than thou :

None certainly like thee in riches and in praise.

Rigveda IX. 110. 7, 5, 4. The Rishis are Tryarūṇa and Trasadasyu. The metre is Ūrdhvabṛīhatī, a variety of Bṛīhatī.

2 *As 'twere a never-failing well* : meaning an exhaustless supply of Soma juice. *In fragments* : in pieces of the crushed stalk and shoots of the Soma plant. The word *ṣaryābhīṣ* in this passage is variously interpreted, according to Sâyana, 'with (reed-like) fingers' ; according to Benfey, 'with (the speed of) arrows' ; according to Roth, 'with the reed-woven filter-frame.' The word *ṣara* means reed, and arrow ; *ṣarya*, made of reeds, *ṣaryā*, an arrow, but also reeds tied together and used at the sacrifice for Soma-oblations. See Max Müller, *Vedic Hymns*, Part I. p. 398. I have followed Professor Ludwig's interpretation, but 'on reed-mats' is an unobjectionable rendering.

3 *Him* : the Sun. The preceding verse in the Rigveda begins thus :—'O Pavamâna, thou didst generate the Sun.'

Rigveda VIII. 24. 13—15. The Rishi is Viṣvamanas, son of Vyaśva or Aśva. The metre is Ushṇih. Stanza 1 is a repetition of I. iv. ii. 5. 6.

2 *The boon of wealth* : *rādhaḥ* : the Rigveda has *dakṣham*, 'ability.'

IX.

Indra.

THOU wishest for thy kine a bull, lord of thy cows
whom none may kill,
For those who long for his approach, for those who
• turn away from him.

X.

Agni.

THE God who giveth wealth accept the full libation
poured to him !
Pour ye it out, then fill the vessel full again, for so
the God regardeth you !
2 The Gods made him the Hotar-priest of sacrifice,
oblation-bearer, passing wise.
Agni gives wealth and valour to the worshipper,
to man who offers up his gifts.

XI.

Agni.

HE hath appeared, best prosperer, in whom men lay
their holy acts :
So may our songs of praise come nigh to Agni who
was born to give the Arya strength !

Rigveda VIII. 58. 2. The Rishi is Priyamedha. The metre is Anushtub. I adopt Professor Pischel's interpretation of this difficult stanza, which is hardly intelligible without the stanza which precedes and that which follows in the Rigveda. The meaning of the three stanzas appears to be: Soma shall be celebrated by you in your song of praise in order that he may liberally reward you. What thou wishest for thyself is a bull for the cows so that they may be propagated and provide Indra with milk to be mixed with the Soma juice, while they serve the race of Gods in the three realms of heaven.—*Vedische Studien*, Vol. I. p. 197.

Rigveda VII. 16. 11, 12. The Rishi is Vasishtha. The metre of stanza 1, which is a repetition of I. i. ii. 1. 1, is Brihati, and that of 2 Satobrihati.

Rigveda VIII. 92. 1, 3, 2. The Rishi is Sobhari. The metre is Brihati. Stanzas 1 and 3 are repetitions of I. i. i. 5. 3 and 7, respectively.

- 2 Him before whom the people shrink when he performs his glorious deeds,
Him who wins thousands at the sacrifice, himself,
that Agni, reverence with songs!
- 3 Agni of Divodāsa, God, comes forth like Indra in his might.
Rapidly hath he moved along his mother earth: he stands in high heaven's dwelling-place.

XII.

Agni.

- AGNI, thou pourest life: send down upon us food
and vigorous strength:
Drive thou misfortune far away!
- 2 Agni is Pavamāna, Sage, Chief Priest of all the
fivefold tribes:
To him whose wealth is great we pray.
- '3 Skilled in thy task, O Agni, pour splendour with
hero strength on us,
Granting me wealth that nourishes!

XIII.

Agni.

- O AGNI, holy and divine, with splendour and thy
pleasant tongue
Bring thou the Gods and worship them!

2 *Reverence*: or, worship ye. The R̥igveda has *aparyata*, 'serve ye,' instead of *namasyata*.

R̥igveda IX. 66. 19—21. Ascribed to the hundred Vaikhānasas. The metre is Gāyatri.

Stanza 1 is a repetition of II. vi. iii. 10. 3.

2 *Chief Priest*: *purohitaḥ*: literally, placed foremost or in front. 'First consecrated and put in his sacred recess.'—Stevenson. 'Voropferer.'—Benfey.

R̥igveda V. 26. 1—3. Ascribed to the Vās̥t̥yus. The metre is Gāyatri.

- 2 We pray thee bathed in butter, O bright-rayed!
 who lookest on the Sun,
 Bring the Gods hither to the feast!
 3 Sage, we have kindled thee, the bright, the feaster
 on oblation, thee,
 O Agni, great in sacrifice!

XIV.

Agni.

- ADORABLE in all our prayers, favour us, Agni, with
 thine aid
 What time the psalm is chanted forth!
 2 Bring to us ever-conquering wealth, wealth, Agni,
 worthy of our choice,
 Invincible in all our frays!
 3 Grant us, O Agni, through thy grace wealth to sup-
 port us evermore,
 Thy favour so that we may live!

XV.

Agni.

- LET songs of ours speed Agni forth like a fleet
 courser in the race,
 And we will win each prize through him!
 2 Agni! the host whereby we gain kine for ourselves
 with help from thee,—
 That send us for the gain of wealth!

2 *The Sun*: or heaven's light.

3 *The feaster on oblation*: *vītihotram*: or, who callest (Gods) to the banquet.

Rigveda I. 79. 7—9. The Ṛishi is Gotama. The metre is Gāyatri.

3 *To support us evermore*: *viśvāyuposhasam*: or, that supports all living men.

Rigveda X. 156. 1—5. The Ṛishi is Ketu. The metre is Gāyatri

2 *The host*: or, the dart.

- 3 O Agni, bring us wealth secure, vast wealth in
horses and in kine :
Oil thou the socket, turn the wheel!
- 4 O Agni, thou hast made the Sun, the eternal star,
to mount the sky,
Giving the boon of light to men.
- 5 Thou, Agni, art the people's light, best, dearest,
seated in thy shrine :
Watch for the singer, give him life!

XVI.

Agni.

AGNI is head and height of heaven, the master of
the earth is he :

He quickeneth the waters' seed.

- 2 Yea, Agni, thou as Lord of light rulest o'er choicest
gifts : may I,
Thy singer, find defence in thee !
- 3 Upward, O Agni, rise thy flames, pure and resplend-
ent, blazing high,
Thy lustres, fair effulgences.

CHAPTER II.

I.

Agni.

Who, Agni, is thy kin, of men ? who honours thee
with sacrifice ?

On whom dependent ? who art thou ?

3 *The socket: kham*: an aperture, a cavity. The word means also, heaven.

The wheel: pavim: the tire or felly of a wheel, by synecdoche a wheel. According to the Commentators the word means also, a thunderbolt. Benfey translates:—'feuchte die Luft und wirf den Blitz,' moisten the air and cast the lightning. The Rigveda has *pavim* instead of *pavim*:—'Balm heaven and drive the Paṇi (or niggard) hence.'

Rigveda VIII. 44. 16, 18, 17. The Rishi is Virûpa. The metre is Gâyatri.

Rigveda I. 75. 3—5. The Rishi is Gotama. The metre is Gâyatri.

2 *Honours thee with sacrifice: dâsvadharaḥ*: or, pays thee fruitful sacrifice? 'For who else can acceptably offer thee sacrifice?'—Stevenson.

- 2 The kinsman, Agni! of mankind, their well-belovèd
friend art thou,
A friend whom friends may supplicate.
3 Bring Mitra, Varuṇa, bring the Gods hither to our
• great sacrifice :
Bring them, O Agni, to thine home !

II.

Agni.

- MEET to be worshipped and implored, showing in
beauty through the gloom,
Agni, the strong, is kindled well.
2 Strong Agni is enkindled well, even as the horse
that brings the Gods :
Men with oblations pray to him.
3 We will enkindle thee, the strong, we, hero ! who
are strong ourselves,
Thee, Agni, shining mightily.

III.

Agni.

- THEY mighty flames, O Agni, when thou art en-
kindled, rise on high,
Thy bright flames, thou refulgent one !
2 Belovèd ! let my ladles full of 'sacred oil come nigh
to thee :
Agni, accept our offerings !
3 I pray to Agni—may he hear!—the Hotar with
sweet tones, the Priest
Wondrously splendid, rich in light.

Rigveda III. 27. 13—15. The Rishi is Viṣvâmitra. The metre is Gâyatri.

2 *The strong* : *vrishā* : the word originally meant the male, whether applied to men or other animals ; then, specially, a bull or a stallion &c., and afterwards, generally, manly, strong, heroic. Professors Ludwig and Grassmann translate the word in all three stanzas by Stier, bull. 'Agni, the bull, is kindled well. We will enkindle thee, the bull, we who are bulls ourselves, O bull.'

Rigveda VIII. 44. 4—6. The Rishi is Virūpa. The metre is Gâyatri.

IV.

Agni.

AGNI, protect thou us with one, protect us by the second song,

Protect us by three hymns, O Lord of power and might, bright God, by four hymns guard us well!

2 Preserve us from each demon who bestows no gift, in battles succour us and save!

For we obtain in thee the nearest friend of all, for the Gods' service and our weal.

V.

Agni.

1 O KING, the potent and terrific envoy, kindled for strength, is manifest in beauty.

He shines, observant, with his lofty splendour; chasing black night he comes with white-rayed morning.

2 Having overcome the glimmering Black with beauty, and bringing forth the Dame, the great Sire's daughter,

Holding aloft the radiant lights of Sûrya, as messenger of heaven, he shines with treasures.

3 Attendant on the blessed Dame the blessed hath come: the lover followeth his sister.

Agni, far-spreading with conspicuous lustre, hath covered night with whitely-shining garments.

Rigveda VIII. 49. 9, 10. The Rishi is Bharga. The metre is Prâ gâtha. Stanza 1 is a repetition of I. i. 4. 2.

Rigveda X. 3. 1—3. The Rishi is Trita Âptya. The metre is Trishţup.

1 *O King*: addressed to Agni, who is also the subject of what follows. Professor Ludwig takes *râjan* here as the nominative case. *With white-rayed morning*: I follow Professor Ludwig in taking *ruşatîm* as an instrumental case for *ruşatyâm*.

2 *The glimmering Black*: dark night, faintly lighted by stars. *The great Sire's daughter*: Ushas or Dawn, daughter of Dyaus or Heaven.

3 *The blessed Dame*: Dawn. *The blessed*: Agni. *The lover*: Agni, who appears immediately after Dawn.

VI.

Agni.

- WHAT is the[^]praise wherewith, O God, Angiras,
 Agni, Son of Strength,
 We, after thine own wish and thought,
 2 May serve thee, O thou Child of Power, and with
 what sacrifice's plan ?
 What reverent word shall I speak here ?
 3 So then do thou prepare for us all happy habitations
 and
 Reward our songs with spoil and wealth !

VII.

Agni.

- AGNI, come hither with thy fires ; we choose thee as
 our Hotar ; let
 The proffered ladle filled with offerings balm thee,
 best of priests, to sit on sacred grass !
 2 For unto thee, O Angiras, O Son of Strength, move
 ladles in the sacrifice.
 We pray to Agni, Child of Force, whose locks drop
 oil, foremost in sacrificial rites.

VIII.

Agni.

- LET our songs come anear to him beauteous and
 bright with piercing flame,
 Our sacrifices with our homage unto him much-laud-
 ed, very rich, for help :

Rigveda VIII. 73. 4—6. The Rishi is Uṣanā Kāvya. The metre is Gāyatri.

—

Rigveda VIII. 49. 1, 2. The Rishi is Bharga. The metre is Prāgātha.

1 *Best of priests : yajtshtham* : worshipping most ; best of sacrificers.

2 *Whose locks drop oil : ghṛitakeṣam* : 'butter-haired.'—Wilson.

—

Rigveda VIII. 60. 10, 11. Ascribed to Suditi and Purumiṣha, or to either of the two. The metre is Prāgātha.

- 2 To Agni Jātavedas, to the Son of Strength, that he
may give us precious gifts,
Immortal, from of old Priest among mortal men,
whose tones are sweetest in the house !

IX.

Agni.

- INVINCIBLE is Agni, he who goes before the tribes
of men,
A chariot swift and ever new.
2 By bringing offerings unto him the mortal worship-
per obtains
A home from him whose light is pure.
3 Inviolable power of Gods, subduing all his enemies,
Agni is mightiest in fame.

X.

Agni.

- MAY Agni, worshipped, bring us bliss: may the gift,
blessed one! and sacrifice bring bliss,
Yea, may our eulogies bring bliss!
2 Show forth the mind that brings success in war with
fiends, wherewith thou conquerest in fight!
Bring down the many firm hopes of our enemies, and
for thy victory let us win !

2 *Jātavedas* : the wise, or omniscient.

3 *From of old* : *dvitā* : or, in two ways ; 'who appears in a double character,'—Stevenson.

Rigveda III. 11. 5, 7, 6. The *Ṛishi* is Viśvāmitra. The metre is Gāyatri

Rigveda VIII. 19. 19, 20. The *Ṛishi* is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 5, and Satobṛihatī in stanza 2.

1 *The gift* : *rātīḥ* : the sacrificial offering. .

2 *In war with fiends* : *ṛitratārye* : or, in Vṛitra-fight. *Firm hopes* : *sthīrā* : the adjective stands without a substantive, and hopes, resolves, or perhaps bands, must be supplied. *For thy victory* : *te abhishtāye* : meaning that the glory of his worshippers' success will be ascribed to Agni. The Rigveda has *te abhishtibhiḥ*, 'by thy victories,' or 'succour.'

XI.

Agni.

- O AGNI thou who art the Lord of wealth in kine,
 thou Son of Strength,
 Bestow on us, O Jātavedas, high renown !
 2 He, Agni, kindled, good and wise, must be entreated
 with a song :
 Shine, thou of many forms, shine thou with wealth
 on us !
 3 And, Agni, shining of thyself by night and when the
 morning breaks,
 Burn, thou whose teeth are sharp, against the
 Rākshasas !

XII.

Agni.

- EXERTING all our strength with thoughts of power we
 glorify in speech
 Agni, your dear familiar friend, the darling guest of
 every house :
 2 Whom, served with sacrificial oil, like Mitra, men
 presenting gifts
 Glorify with their songs of praise ;
 3 Much-lauded Jātavedas, him who sends oblations up
 to heaven,
 Prepared in service of the Gods.

Rigveda I. 79. 4—6. The Rishi is Gotama. The metre is Ushnih.

2 *Thou of many forms* : *purvaṇīka* : variously manifested, in the forms of the Sun, lightning, and terrestrial fire. According to Sāyaṇa, 'endowed with many flames instead of faces.'

Rigveda VIII. 63. 1—3. The Rishi is Gopavana. The metre is Anushtub in stanza 1, which is a repetition of I. i. ii. 1. 7, and Gāyatri in stanzas 2 and 3.

2 *Like Mitra* : or, as a friend, or, like the Sun.—Sāyaṇa.

XIII.

Agni.

AGNI, inflamed with fuel, in my song I sing, pure,
bright, and steadfast, set in front at sacrifice.

Wise Śâtavedas we implore with prayers* for grace,
the Sage, the Hotar-priest, bounteous, and void
of guile.

2 Men, Agni, in each age, have made thee, deathless one,
their envoy, offering-bearer, guard adorable.

With reverence Gods and mortals have established
thee as ever-watchful and almighty household Lord.

3 Thou, Agni, ordering the works and ways of both,
as envoy of the Gods traversest both the realms.

When we lay claim to thy regard and gracious care,
be thou to us a thrice-protecting friendly guard!

XIV.

Agni.

• STILL turning to their aim in thee the sacrificer's
sister hymns

Have come to thee before the wind.

2 Even the waters find their place in him whose three-
fold sacred grass

Is spread unbound, unlimited.

Rigveda VI. 15. 7—9. The Rishi is Vitahavya or Bharadvāja. The metre is Jagatī.

1 *For grace: sumnaîh*: the instrumental case indicating the motive of the impulse.—Ludwig.

3 *Of both*: of Gods and men. *Both the realms: rajasî*: the two aerial spaces or regions of air, the upper and the lower, between heaven and earth.

Rigveda VIII. 91. 13—15. The Rishi is Prayoga. The metre is Gâyatri. Stanza 1 is a repetition of I. i. i. 2. 3.

1 *Before the wind*: in front of the wind with which the flame of the sacrificial fire is fanned.

2 *In him*: in Agni in his form of lightning in the firmament.

- 3 The station of the bounteous God, by his unconquerable aid,
Hath a fair aspect like the Sun.

CHAPTER III.

I.

Indra.

- MEN with their lauds are urging thee, Indra, to drink the Soma first.
The Ribhus in accord have lifted up their voice, and Rudras sung thee as the first.
- 2 Indra, at sacrifice, increased his manly strength, in the wild rapture of this juice:
And living men to-day, even as of old, sing forth their praises to his majesty.

II.

Indra-Agni.

INDRA and Agni! singers skilled in melody, with lauds, hymn you:
I choose you both to bring me food.

3 Or, a comma being substituted for the full stop at the end of the preceding stanza, and *padam* (station) being taken as in apposition to *padam* (place) in stanza 2:—The station of the bounteous: he hath, with unconquerable aids, A pleasant aspect like the Sun.

Rigveda VIII. 3. 7, 8. The Rishi is Medhyâtithi. The metre is Bṛihati in stanza 1, which is a repetition of I. iii. ii. 2. 4, and Satobṛihati in stanza 2.

2 *At sacrifice: vishnavi*: or, in the Soma draught. Benfey, following Sâyana, takes *vishnavi* as an adjective, 'penetrating,' and applies it to *made*:—'In dieses Safts durchdringendem Rausch.'

Rigveda III. 12. 5—8. The Rishi is Viṣvâmitra. The metre is Gâyatri.

1 *Indra and Agni*: or, O Indra-Agni. The two Gods are addressed conjointly in a dual compound, Indrâgni, as a double deity.

- 2 Indra and Agni! ye shook down, together, with one
mighty deed,
The ninety forts which Dâsas held.
- 3 To Indra and to Agni prayers go forward, from the
holy task
Along the path of sacred Law.
- 4 Indra and Agni, powers are yours, yours are obla-
tions and abodes :
Good is your zealous energy.

III.

Indra.

- INDRA, with all thy saving helps assist us, Lord of
power and might!
For after thee we follow even as glorious bliss; thee,
hero, finder-out of wealth!
- 2 Increaser of our steeds and multiplying kine, a
golden well, O God, art thou,
• For no one may impair the gift laid up in thee.
Bring me whatever thing I ask!

IV.

Indra.

- For thou—come to the worshipper!—wilt find great
wealth to make us rich.
Fill thyself full; O Maghavan, for gain of kine, full,
Indra, for the gain of steeds!
- 2 Thou as thy gift bestowest many hundred herds,
yea, many thousands dost thou give.
With singers' hymns have we brought the fort-
render near, singing to Indra for his grace.

2 *Ninety forts*: the countless strongholds of the barbarians or non-Aryan inhabitants of the country.

3 *The holy task*: sacrifice.

Rigveda VIII. 50. 5, 6. The Rishi is Bharga. The metre is Prâ-gâtha. Stanza 1 is a repetition of I. iii. ii. 2. 1.

Rigveda VIII. 50. 7, 8. The Rishi is Bharga. The metre is Prâ-gâtha. Stanza 1 is a repetition of I. iii. i. 5. 8.

V.

Agni.

To him who dealeth out all wealth, the sweet-toned
 Hotar-priest of men,
 To him, like the first vessels filled with savoury juice,
 to Agni let the lauds go forth !
 2 Votaries, bounteous givers, deck him with their
 songs, even as the steed who draws the car.
 To both, strong Lord of men ! to kith and kin
 convey the bounties of our wealthy lords !

VI.

Varuṇa.

HEAR this my call, O Varuṇa, and show thy gracious
 love to-day :
 Desiring help I long for thee !

VII.

Indra.

O HERO, with what aid dost thou delight us, with
 what succour bring
 Riches to those who worship thee ?

Rigveda VIII. 92. 6, 7. The Rishi is Sobhari. The metre is Bṛihati in stanza 1, which is a repetition of I. i. i. 4. 10, and Satobṛihati in stanza 2.

2 *Of our wealthy lords : maghondām* : or, of the mighty Gods. The line is obscure. 'Graceful lord of men, grant wealth to us rich in children and grandchildren.'—Wilson.

Rigveda I. 25. 19. The Rishi is Śunahṣepa. The metre is Gāyatri.

Rigveda VIII. 82. 19. The Rishi is Sukaksha. The metre is Gāyatri.

1 *Bring : a bhara*, the imperative form, is explained by Sāyana as = *ābharshi*, the indicative. The translation might be : with what succour ?—Bring, etc.

VIII.

Indra.

INDRA, for service of the Gods, Indra while sacrifice
proceeds,

Indra, as worshippers, in battle-shock we call, Indra
that we may win the spoil.

2 With might hath Indra spread out heaven and earth,
with power hath Indra lighted up the Sun.

In Indra are all creatures closely held ; in him meet
the distilling Soma-drops.

IX.

•Viṣvakarman.

BRING, Viṣvakarman ! strengthened by oblation, thy-
self, thy body—'tis thine own—for worship !

Let other men around us live in folly : here let us
have a rich and liberal patron !

Rigveda VIII. 3. 5, 6. The Rishi is Medhyātithi. The metre is
Bṛihati in stanza 1, and Satobṛihati in 2.

2 *With power* : *śava* (ṣāṇah) for *śavasah* appears to be used with
the meaning of the instrumental case. Or it may be taken with
mahná, with mightiness of power.

Rigveda X. 81. 6. The Rishi is Viṣvakarman Bhauvana or son of
Bhuvana. The metre is Trisṭup.

1 *Viṣvakarman* : the Omnific, the universal Father and Generator,
the creator of all living things and the architect of the worlds. He
is also a primeval divine sacrificer. *Bring.....thy body.....for
worship* : *yajasva tanvām* : or, sacrifice, or sacrifice to, thy body. In-
stead of *tanvām svā hi te*, 'thy body—'tis thine own', the R̥gveda
has *prithivīm uta dyām*, 'Earth and Heaven.' See the original hymn,
R̥gveda, Vol. IV. pp. 260, 261 ; or Muir, *Original Sanskrit Texts*,
IV. pp. 6, 7 ; or Wallis, *Cosmology of the R̥gveda*, pp. 81—83 ; or
Max Müller, *Hibbert Lectures*, pp. 293 f.

X.

Soma Pavamāna.

WITH this his golden splendour purifying him, he
with his own allies subdues all enemies, as Sūra
with his own allies.

Cleansing himself with stream of juice he shines
forth yellow-hued and red, when with his praisers
he encompasses all forms, with praisers having
seven mouths.

2 He moves intelligent directed to the east. The very
beauteous car rivals the beams of light, the beautiful
celestial car.

Hymns, lauding manly valour, came inciting Indra
to success, that ye may be unconquered, both thy
bolt and thou, both be unconquered in the war.

3 That treasure of the Paṇis thou discoveredst. Thou
with the Mothers deckest thee in thine abode,
with songs of worship in thine home.

As 'twere from far away is heard the psalm where
hymns resound in joy. He, with the triple Dames
red-hued, hath won life-power, he, gleaming, hath
won vital strength.

Rigveda IX. 111. 1, 3, 2. The Rishi is Anānata, son of Paruchhepa. The metre is Atyashtī, consisting of four Pādas of seventeen syllables each, or sixty-eight in the stanza. Stanza 1 is a repetition of I. v. ii. 3. 7.

2 *The very beauteous car* : Soma, compared to a chariot.

3 *That treasure of the Paṇis* : the rays of light, carried off and concealed by fiends of darkness. *The Mothers* : apparently, the Dawns. According to Sāyaṇa, the Vasatīvarī waters. *He* : Soma. *With the triple Dames* : there is no substantive in the text, and it is uncertain what *tridhātubhiḥ* refers to. If *Dames* be understood, they are probably *the Mothers* of the preceding line. Sāyaṇa refers *tridhātubhiḥ* to the Vasatīvarī waters, and explains it by 'the supporters of the three worlds.' Professor Grassmann thinks that the beverages, consisting of three ingredients, mixed with the Soma juice, are intended. Perhaps, the red coursers of the Sun may be intended by *arushībhiḥ*, red-hued ; but the passage is very difficult and translation must be conjectural.

XI.

Pūshan.

YEA, cause our hymn to gain for us cattle and steeds
and store of wealth,
That it may help us manfully !

XII.

Maruts.

HEROES of real strength, ye mark either the sweat of
him who toils,
Or his desire who supplicates.

XIII.

Viṣvedevas.

THE Sons of immortality shall listen to our songs of
praise,
And be exceeding kind to us.

XIV.

Heaven and Earth.

To both of you, O Heaven and Earth, we bring our
lofty song of praise,
Pure pair ! to glorify you both.
2 Ye sanctify each other's form, by your own proper
strength ye rule :
Further the sacrifice evermore
3 Promoting and fulfilling, ye, mighty ones, perfect
Mitra's law :
Ye sit around our sacrifice.

Rigveda VI. 53. 10. The Rishi is Bharadvāja. The metre is Gâyatri.

1 *That it may help us : ūtaye* : the Rigveda has *ūtaye*, 'for (our) enjoyment.'

Rigveda I. 86. 8. The Rishi is Gotama. The metre is Gâyatri.

1 *Who toils* : in the performance of sacrifice : 'who praises you.'—M. Müller.

Rigveda VI. 52. 9. The Rishi is Rijiṣvan. The metre is Gâyatri.

1 *Sons of immortality* : according to the Scholiast, 'sons of the immortal' (Prajâpati, regarded as the creator of Gods and men).

Rigveda IV. 56. 5, 7. The Rishi is Vâmadeva. The metre is Gâyatri.

XV.

Indra.

THIS is thine own. Thou drawest near, as turns a
pigeon to his mate :

Thou carest, too, for this our prayer.

2 O hero, Lord of bounties, praised in hymns, may
glorious fame and might

Be his who sings the laud to thee !

3 Lord of a Hundred Powers, rise up to be our succour
in this fight :

In other fights let us agree !

XVI.

Oblations.

YE' cows, protect the fount : the two mighty ones
bless the sacrifice.

The handles twain are wrought of gold.

2 The pressing-stones are set at work : the meath is
poured into the tank - -

At the out-shedding of the fount.

3 With reverence they drain the fount that circles with
its wheel above,

Exhaustless, with the mouth below.

Rigveda I. 30. 4—6. The Rishi is Śunaḥṣepa. The metre is Gâyatri.

1 *This* : libation of Soma juice.

3 *In this fight* : the original hymn is a prayer for aid in a coming battle.

Rigveda VIII. 61. 12, 11, 10. The Rishi is Haryata, son of Pragâtha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. i. 3. 3.

3 *Its wheel* : apparently the circular rim on which it usually stands, which is now inverted that all the liquid may flow out.

The divine subject of the original hymn is Agni, or Praise of the Sacrificial Offerings. No deity is mentioned by the Scholiast in connexion with this extract.

XVII.

Indra.

LET us not tire or be afraid with thee, the mighty,
for our friend !

MAY we see Turvaṣa and Yadu ! thy 'great deed,
O hero, must be glorified.

2 On his left hip the hero hath reclined himself: the
proffered feast offends him not.

The milk is blended with the honey of the bee :
quickly come hither, haste, and drink !

XVIII.

Indra.

MAY these my songs of praise exalt thee, Lord, who
hast abundant wealth !

Men skilled in holy hymns, pure, with the hues of fire,
have sung them with their lauds to thee.

2 He, when a thousand Ṛishis have enhanced his might,
hath like an ocean spread himself.

His majesty is praised as true at solemn rites, his
power where holy singers rule.

Rigveda VIII. 4. 7. 8. The Ṛishi is Devâtithi. The metre is Bṛi-hati in stanza 1, and Satobṛihati in 2.

1 *May we see Turvaṣa and Yadu* : enjoying happiness through thy favour.—Sâyaṇa. Turvaṣa and Yadu stand for the two tribes which bear their names.

2 *On his left hip* : a mode of sitting seems to be meant. *The proffered feast* : *dānah* : or, the offerer of the oblation.

Rigveda VIII. 3. 3, 4. The Ṛishi is Medhyâtithi. The metres are (1) Bṛihati, (2) Satobṛihati. Stanza 1 is a repetition of I. iii. ii. 1. 8.

XIX.

Indra.

Good Lord of wealth is he to whom all Āryas, Dāsas
here belong.

Directly unto thee, the pious Ruṣama Pavīru, is that
wealth brought nigh.

2 In zealous haste the singers have sung forth a song
distilling fatness, rich in sweets.

Riches have spread among us and heroic strength,
with us are flowing Soma-drops.

XX.

Soma Pavamāna.

Flow to us, Indu, very strong, effused, with wealth
of kine and steeds,

And do thou lay above the milk thy radiant hue!

2 Lord of the tawny, Indu, thou who art the Gods'
most special food,

As friend to friend, for splendour be thou good to men!

3 Drive utterly, far away from us each godless, each
voracious foe:

O Indu, overcome and drive the false afar!

XXI.

Soma Pavamāna.

THEY balm him, balm him over, balm him thoroughly,
caress the mighty strength and balm it with the
meath.

Vāḷakhilya III. 9, 10. The Rishi is Puṣṭigu. The metres are (1)
Bṛihati, (2) Satobṛihati.

1 *Ruṣama Pavīru*: the Ruṣamas are mentioned in R̥gveda V. 30.
13—15. The name of Pavīru, who was probably a prince of that tribe,
does not occur again.

R̥gveda IX. 105. 4—6. The Rishis are Parvata and Nārada. The
metre is Ushṇih. Stanza 1 is a repetition of I. vi. ii. 3. 9.

2 *Of the tawny*: *harinām*: Sāyana supplies *paṣūnām*, cattle.

R̥gveda IX. 86. 43—45. The Rishi is Atri Bhauma. The metre
is Jagatī. Stanza 1 is a repetition of I. vi. ii. 2. 11.

They seize the flying Steer at the stream's breathing-place : cleansing with gold they grasp the animal herein.

- 2 Sing forth to Pavamâna skilled in holy song! the juice is flowing onward like a mighty stream.

He glideth like a serpent from his ancient skin, and like a playful horse the tawny Steer hath run.

- 3 Dweller in floods, King, foremost, he displays his might, set among living things as measurer of days. Distilling oil he flows, fair, billowy, golden-hued, borne on a car of light, sharing one home with wealth.

3 *As measurer of days*: Soma being identified with the Moon, two of whose names are Soma (whence *sombâr*, Monday), and Indu. *Distilling oil*: pouring out fatness (rain).

BOOK VIII.

CHAPTER I.

I.

Agni.

- WITH all thy fires, O Agni, find pleasure in this our
sacrifice,
And this our speech, O Son of Strength !
2 Whate'er, in this perpetual course, we sacrifice to God
and God,
That gift is offered but in thee.
3 May he be our beloved King and excellent sweet-toned
Hotar : may
We with bright fires be dear to him !

II.

Indra.

- FOR you from every side we call Indra away from
other men :
Ours, and none others', may he be !
2 Unclose, our manly hero ! thou for ever bounteous,
yonder cloud
For us, thou irresistible !
3. As the strong bull leads on the herds, he stirs the
people with his might,
The ruler irresistible.

Rigveda I. 26. 10, 6, 7. The Rishi is Śunaḥṣepa. The metre is Gâyatri.

Rigveda I. 7. 10, 6, 8. The Rishi is Madhuchchandas. The metre
is Gâyatri.

III.

Agni.

WONDERFUL, with thy saving help, send us thy bounties,, gracious Lord!

Thou art the charioteer, Agni, of earthly wealth :
find rest and safety for our seed!

2 Prosper our kith and kin with thy protecting powers
inviolate, never negligent!

Keep far from us, O Agni, all celestial wrath, and
wickedness of godless men!

IV.

Vishṇu.

WHAT, Vishṇu, is the name that thou proclaimeſt
when thou declaredſt, I am Śipivishṭa?

Hide not this form from us, nor keep it ſecret, ſince
thou didſt wear another ſhape in battle.

2 This offering to-day, O Śipivishṭa, I, ſkilled in rules,
extol, to thee the noble.

Yea, I, the poor and weak, praiſe thee, the mighty,
who dwelleſt in the realm beyond this region.

Rigveda VI. 48. 9, 10. The R̥iſhi is Śamyu. The metres are (1) Bṛihati, (2) Satobṛihati. Stanza 1 is a repetition of I. i. i. 4. 7.

Rigveda VII. 100. 6, 5, 7. The R̥iſhi is Vasishṭha. The metre is Trishṭup.

1 *Proclaimeſt* : *parāchakſhi* : or, perhaps, deſpiſeſt. The Rigveda, inſtead of *parichakſhi nāma*, has *parichakſhyam bhāt* :—‘What was there to be blamed in thee, O Viſhṇu?’ The ſtanza is unintelligible. The Commentator ſays : ‘Viſhṇu formerly abandoned his own form, and aſſuming another artificial ſhape, ſuccoured Vasishṭha in battle. Recognizing the God, the R̥iſhi addreſſes him with the verſe.’ *Śipi-viſhṭa* is ſaid to be a word of equivocal meaning, ‘clothed with rays of light,’ and ‘denuded.’ See note in Wilſon’s Translation of the Rigveda, and Muir, *O. S. Texts*, IV. p. 86. *Form* : *varpas* : or, perhaps, plan.

2 *This offering* : the Rigveda has ‘this namc.’ *This region* : of air.

- 3 O Viṣṇu, unto thee my lips cry Vashat ! Let, this
mine offering, Śipivishṭa, please thee !
May these my songs of eulogy exalt thee ! Do ye
preserve us evermore with blessings !

V.

Vāyu. Indra and Vāyu.

- VĀYU, the bright is offered thee, best of the meath,
at morning rites.
Come thou to drink the Soma juice, God, longed-for
on thy team-drawn car !
2 O Vāyu, thou and Indra are meet drinkers of these
Soma draughts,
For unto you the drops proceed like waters gather-
ing to the vale.
3 Vāyu and Indra, mighty twain, borne on one chariot,
Lords of strength,
Come to our succour with your steeds, that ye may
drink the Soma juice !

VI.

Soma Paramāna.

THEN thou, made beautiful by night, enterest into
mighty deeds,
When prayers impel the golden-hued to hasten from
Vivasvān's place.

3 *Vashat* : an exclamation— meaning, probably, may he (Agni) bear it (to the Gods)!—used at the moment of pouring the sacrificial oil or clarified butter on the fire. *Ye* : Gods. The concluding *Pāda* or half-line is common to many of the hymns ascribed to Vasishṭha and his family.

Rigveda IV. 47. 1—3. The Rishi is Vāmadeva. The metre is Anuṣṭup.
1 *The bright* : juice, understood.

Rigveda IX. 99. 2—4. The Rishis are the two Rebhasānus, of the family of Kasyapa. The metre is Anuṣṭup.

1 *By night* : *kshapā* : Professor Ludwig translates the word by 'der fürst,' 'the prince,' meaning Soma. *Enterest into mighty deeds* : or, more in accordance with Sāyana, plungest into the sacred food : 'tauchst in die Opferspeisen.'—Bentley. *Vivasvān's place* : the chapel or sacrificial chamber. See *Vedische Studien*, I. p. p. 241, 242.

- 2 We cleanse this gladdening drink of his, the juice
 which Indra chiefly drinks,
 That which kine took into their mouths, of old, and
 princes take it now.
- 3 They with the ancient psalm have sung to him as he
 is purified,
 And sacred songs which bear the names of Gods
 have supplicated him.

VII.

Agni.

- WITH homage will I reverence thee, Agni, like a
 long-tailed steed,
 Imperial Lord of holy rites.
- 2 May the far-striding Son of Strength, our friend who
 brings felicity,
 Who pours his gifts like rain, be ours !
- 3 From near and far away do thou, the everlasting,
 evermore
 Protect us from the sinful man !

VIII.

Indra.

- THOU in thy battles, Indra, art subduer of all hostile
 bands.
- Father art thou, all-conquering, cancelling the curse,
 thou victor of the vanquisher !

2 *Kine took into their mouths*: in the shape of the grass from which the milky portion of the libation is produced. *Princes*: the rich institutors of the sacrifice.

Rigveda I. 27. 1—3. The Rishi is Śunaḥṣepa. The metre is Gâyatri. Stanza 1 is a repetition of I. i. i. 2. 7.

Rigveda VIII. 88. 5, 6. The Rishi is Nṛmedha. The metre is Prâgâtha. Stanza 1 is a repetition of I. iv. i. 2. 9.

- 2 The earth and heaven cling close to thy victorious
 might, as sire and mother to their child.
 When thou attackest Vṛitra all the hostile bands
 shrink and faint, Indra, at thy wrath.

IX.

Indra.

- THE sacrifice made Indra great when he unrolled the
 earth, and made
 Himself a diadem in heaven.
 2 In Soma's ecstasy Indra spread the firmament and
 realms of light,
 When he cleft Vala limb from limb.
 3 Showing the hidden, he drave forth the cows for the
 Angirasas,
 And Vala he cast headlong down.

X.

Indra.

- THOU speedest down to succour us this ever-conquer-
 ing God of yours,
 Him who is drawn to all our songs ;
 2 The warrior whom none may wound, the Soma-
 drinker ne'er o'erthrown,
 The chieftain of resistless might.
 3 O Indra, send us riches, thou omniscient, worthy of
 our hymns :
 Help us in the decisive fray !

Rigveda VIII. 14. 5, 7, 8. The Rishis are Goshūktin and Aṣva-
 sūktin. The metre is Gāyatri. Stanza 1 is a repetition of I. ii. i. 3. 7.

2 Vala : the demon who stole the cows of the Gods and hid them
 in a cave.

Rigveda VIII. 81. 7, 9. The Rishi is Śrutakaksha or Sukaksha. The
 metre is Gāyatri. Stanza 1 is a repetition of I. ii. ii. 3. 6.

XI.

Indra.

THAT lofty power and might of thine, thy strength
and thine intelligence,
And thy surpassing thunderbolt, the wish makes
keen.

- 2 O Indra, heaven and earth augment thy manly force
and thy renown :

The waters and the mountains stir and urge thee on.

- 3 Vishṇu the lofty ruling power, Varuṇa, Mitra sing
thy praise :

In thee the Maruts' company have great delight.

XII.

Agni.

O AGNI, God, the people sing reverent praise to thee
for strength :

With terrors trouble thou the foe !

- 2 Wilt thou not, Agni, lend us aid to win the cattle,
win the wealth ? .

Maker of room, make room for us !

- 3 In the great fight cast us not off, Agni, as one who
bears a load :

Snatch up the wealth and win it all !

Rigveda VIII. 15. 7^o—9. The Ṛishis are Goshūktin and Aśvasūktin.
The metre is Ushnih.

1 *The wish* : our hopes and wishes expressed in prayer, praise, and
sacrifice, which augment and stimulate all the powers of the God to
whom they are addressed.

Rigveda VIII. 64. 10—12. The Ṛishi is Virūpa. The metre is
Gāyatri. Stanza 1 is a repetition of I. i. i. 2. 1.

2 *To win the cattle* : the original hymn is a prayer for aid in an ex-
pedition for the recovery of stolen cattle.

XIII.

Indra.

- BEFORE his hot displeasure all the peoples, all the
men[•]bow down,
•As rivers bow them to the sea.
- 2 Even fiercely-moving Vṛitra's head he severed with
his thunderbolt,
His mighty hundred-knotted bolt.
- 3 That might of his shone brightly forth when Indra
brought together, like
A skin, the worlds of heaven and earth.

XIV.

Indra.

- KIND-THOUGHTED is the noble, gladdening, friendly one.
- 2 Approach, O beauteous hero, this auspicious pair that
draws the car!
These two are coming near to us.
- 3 Bend lowly down, as 'twere, your heads: he stands
amid the water-flood,
Pointing with his ten horns the way.

Rigveda VIII. 6. 4, 6, 5. The Rishi is Vatsa. The metre is Gâyatri.
Stanza 1 is a repetition of I. ii. i. 5. 3, and stanza 3 of I. ii. ii. 4. 8.

This hymn is not taken from the R̥igveda. The first line appears to be a fragment. The metre of stanzas 2 and 3 is Gâyatri.

1 *Friendly one*: *sānarī*: Dawn appears to be intended. According to Benfey, *stutih*, song of praise, is understood.

3 *Bend lowly down*: to receive Indra's blessing. *Ten horns*: fingers, according to Sāyaṇa. The Scholiast does not name the deity of the hymn.

CHAPTER II.

I.

Indra.

PRESSERS, blend Soma juice for him, each draught
most excellent, for him

The brave, the hero, for his joy !

- 2 The two strong bay steeds, yoked by prayer, hither
shall bring to us our friend,

Indra, song-lover, through our songs.

- 3 The Vṛitra-slayer drinks the juice. May he who gives
a hundred aids

Approach, nor stay afar from us !

II.

Indra.

LET the drops pass within thee as the rivers flow
into the sea !

O Indra, naught excelleth thee.

- 2 Thou, wakeful hero, by thy might hast taken food of
Soma juice,

Which, Indra, is within thee now.

- 3 O Indra, Vṛitra-slayer, let Soma be ready for thy maw,
The drops be ready for thy forms !

Rigveda VIII. 2. 25, 27, 26. The Ṛishis are Medhātithi and Priyamedhas. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. i. 3. 9.

2 *Indra* : instead of *indram* the Rigveda has *śrutam*, 'renowned.'

Rigveda VIII. 81. 22—24. The Ṛishi is 'Śrutaksha or Sukaksha. The metre is Gâyatri. Stanza 1 is a repetition of I. iii. i. 1. 4.

3 *Thy forms* : thy various bodies or splendours, that is, the Gods who abide in thee, according to Sâyana's explanation. Or the meaning may be, thy troops or bands, especially the Maruts.

III.

Indra.

- HELP, thou who knowest lauds, this work, a lovely
hymn in Rudra's praise,
Adorable in every house!
2 • May this our God, great, limitless, smoke-bannered,
excellently bright,
Urge us to holy thought and wealth!
3 Like some rich lord of men, may he, Agni, the banner
of the Gods,
Refulgent, hear us through our lauds!

IV.

Indra.

- SING this, beside the flowing juice, to him, your hero,
much invoked,
To please him as a mighty Bull!
2 He, excellent, withholdeth not his bounteous gift of
wealth in kine
When he hath listened to our songs.
3 May he with might unclothe for us the cows' stall,
whosesoe'er it be,
To which the Dasyu-slayer goes!

Rigveda I. 27. 10—12. The Rishi is *Ṣumahṣepa*. The metre is *Gâyatrî*. Stanza 1 is a repetition of I. i. i. 2. 5.

3 *The banner of the Gods*: who, like a banner, brings the Gods together; or, the herald of the Gods, he who notifies to them, as *Sāyana* explains.

Rigveda VI. 45. 22—24. The Rishi is *Ṣanyu*. The metre is *Gâyatrî*. Stanza 1 is a repetition of I. ii. i. 3. 1.

3 *Whosesoe'er it be*: the meaning of *kuvitsasya* here is somewhat uncertain. *Sāyana* explains it as, of *Kuvitsa*, a certain person who does much harm. The meaning appears to be, May Indra open for us the cow-stall and give us the wealth of any Dasyu or barbarian whom he, that is, we under his guidance, may attack. Benfey translates:—*'Dann zu Kuvitsa's Stalle geht, dem stierreichen, der Räuberfeind, und öffnet ihn mit seiner Kraft;'* Then goes the robbers' foe-man to *Kuvitsa's* stable rich in steers, And throws it open with his power.

V.

Vishṇu.

THROUGH all this world strode Vishṇu : thrice his foot
 he planted, and the whole
 Was gathered in his footstep's dust.

- 2 Vishṇu, the guardian, he whom none deceiveth, made
 three steps, thenceforth
 Establishing his high decrees.
- 3 Look ye on Vishṇu's works whereby the friend of
 Indra, close-allied,
 Hath let his holy ways be seen !
- 4 The princes evermore behold that loftiest place of
 Vishṇu, like
 An eye extended through the heavens.
- 5 This, Vishṇu's station most sublime, the sages, ever-
 vigilant,
 Lovers of holy song, light up.
- 6 May the Gods help and favour us out of the place
 whence Vishṇu strode
 Over the back and ridge of earth.

. . VI.

Indra.

LET none, no, not thy worshippers, delay thee far
 away from us !
 Even from far away come thou unto our feast, or
 listen if already here !

Rigveda I. 22. 17—21, 16. The Rishi is Medhâtithi. The metre is Gâyatri. Stanza 1 is a repetition of I. iii. i. 3. 9.

4 *The princes* : the Sûris, lords, the wealthy institutors of sacrifice.

5 *Light up* : glorify with their praises.

6 *Over the back and ridge of earth* : *prithivyâ adhi sânavi* : the Rigveda has *prithivyâ sapta dhâmabhih*, 'O'er the seven regions of the earth,' that is, over the whole earth.

Rigveda VII. 32. 1, 2. The Rishi is Vasishṭha. The metre is Brihati in stanza 1, which is a repetition of I. iii. ii. 5. 2, and Satobrihati in stanza 2.

- 2 For here, like flies on honey, those who pray to thee
sit by the juice that they have poured.
Wealth-craving singers have on Indra set their hope,
as men set foot upon a car.

VII.

Indra.

Sung is the song of ancient time : to Indra have ye
said the prayer.

They have, sung many a Bṛihatī of sacrifice, poured
forth the worshipper's many thoughts.

- 2 Indra hath tossed together mighty stores of wealth,
and both the worlds, yea, and the sun.
Pure, brightly-shining, mingled with the milk, the
draughts of Soma have made Indra glad.

VIII.

. Soma Pavamāna.

For Vritra-slaying Indra, thou, Soma, art poured
that he may drink,

And for the guerdon-giving man, the hero sitting in
his seat.

- 2 Friends, may the princes, ye and we, obtain this
most resplendent one,
Gain him who hath the smell of strength, win him
whose home is very strength !
3 Him with the fleece they purify, brown, golden-hued,
beloved of all,
Who with exhilarating juice flows forth to all the deities.

Vāḷakhilya IV. 9, 10. The Rishi is Āyu. The metre is Bṛihatī in stanza 1, and Satobṛihatī in stanza 2.

1 *Bṛihatī*: verse in the Bṛihatī metre.

Rigveda IX. 98. 10, 12, 7. The Rishis are Ambarisha and Rijisvan. The metre is Gāyatrī. Stanza 1 is a repetition of II. v. ii. 18. 3, and stanza 3 of I. vi. ii. 1. 8.

2 *Who hath the smell of strength: vājagandhyam*: 'fragrant and invigorating.'—Wilson; 'forming or having a wagon-load of goods or spoil.'—S. P. Lexicon. *Whose home is very strength: vājapastyam*: 'food and dwellings.'—Wilson; 'him who has a house full of goods'—S. P. Lexicon.

IX.

Indra.

INDRA whose wealth is in thyself, what mortal will
attack this man?

The strong will win the spoil on the decisive day
through faith in thee, O Maghavan!

2 In battles with the foe urge on our mighty ones who
give the treasures dear to thee;

And may we with our princes, Lord of tawny steeds!
pass through all peril, led by thee!

X.

Indra.

COME, priest, and of the savoury juice pour forth a
yet more gladdening draught!

So is the hero praised who ever prospers us.

2 Indra, whom tawny coursers bear, praise such as
thine, preëminent,

None by his power or by his goodness hath attained.

3 We, seeking glory, have invoked this God of yours,
the Lord of wealth,

Who must be magnified by constant sacrifice.

XI.

Agni.

SING praise to him, the Lord of light. The Gods
have made the God to be their messenger,

To bear oblation to the Gods.

2 Agni, the bounteous giver, bright with varied flames,
laud thou, O singer Sobhari,

Him who controls this sacred food with Soma blent,
who hath first claim to sacrifice!

Rigveda VII. 32. 14, 15. The Rishi is Vasishṭha. The metre is Satobrihati in stanza 1, which is a repetition of I. iii. ii. 4. 8, and Brihati in stanza 2.

Rigveda VIII. 24. 16—18. The Rishi is Viśvamanas. The metre is Ushnih. Stanza 1 is a repetition of I. ii. ii. 3. 6.

Rigveda VIII. 19. 1, 2. The Rishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 3, and Satobrihati in stanza 2.

XII.

Soma Pavamāna.

EXPRESSED by stones, O Soma, and urged through
the long wool of the sheep,
Thou, entering the press-boards, even as men a fort,
gold-hued, hast settled in the vats.

- 2 He beautifies himself through the sheep's long fine
wool, the bounteous, like a racing steed,
Even Soma Pavamāna who shall be the joy of sages
and of holy bards.

XIII.

Indra.

HERE, verily, yesterday we let the Thunder-wielder
drink his fill.

Bring him the juice poured forth in sacrifice to-day!
Now range you by the glorious one!

- 2 Even the wolf, the savage beast that rends the sheep,
follows the path of his decrees.
So graciously accepting, Indra, this our praise, with
wondrous thought come forth to us!

XIV.

Indra-Agni.

INDRA and Agni, in your deeds of might ye deck
heaven's lucid realms:

Famed is that hero strength of yours.

Rigveda IX. 107. 10, 11. Ascribed to the Seven Rishis. The metre is Brihati in stanza 1, which is a repetition of I. vi. i. 3. 3, and Satobrihati in stanza 2.

2 *The bounteous*: *mūdhvān*: the Rigveda has *mūhe*, 'in battle.'

Rigveda VIII. 55. 7, 8. The Rishi is Kali. The metre is Brihati in stanza 1, which is a repetition of I. iii. ii. 3. 10, and Satobrihati in stanza 2.

2 *The wolf*: according to Sâyana, 'the robber.' The reason of mentioning either is not obvious. *The savage beast*: *vāraṇaḥ*: 'the elephant.'—Benfey.

Rigveda III. 12. 9, 7, 8. The Rishi is Viśvāmitra. The metre is Gayatri. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 3 and 4.

1 *In your deeds of might*: in your battles with the fiends of darkness ye restore the brightness of the heavens.

- 2 To Indra and to Agni prayers go forward from the
holy task
Along the path of sacred Law.
- 3 Indra and Agni, powers are yours, yours are obla-
tions and abodes :
Good is your zealous energy.

XV.

Indra.

- Who knows what vital power he wins, drinking be-
side the flowing juice ?
This is the fair-cheeked God who, joying in the
draught, breaks down the castles in his strength.
- 2 As a wild elephant rushes on, this way and that way
mad with heat,
None may restrain thee, yet come hither to the
draught ! Thou movest mighty in thy power.
- 3 When he, the terrible, ne'er o'erthrown, stedfast,
made ready for the fight—
When Indra Maghavan lists to his praiser's call,
he will not stand aloof, but come.

XVI.

Soma Pavamâna.

- THE Pavamânas 'have been poured, the brilliant
drops of Soma juice,
For holy lore of every kind.
- 2 From heaven, from out the firmament hath Pava-
mâna been effused
Upon the back and ridge of earth.

Rigveda VIII. 33. 7—9. The Rishi is Medhyâtithi. The metre is Bṛihati. Stanza 1 is a repetition of I. iv. i. 1. 5.

2 *Mad with heat* : that is, *mast*, or, Anglo-Indicè, *must* : *dānā* in the text being probably the instrumental case of *dānam*, a fragrant fluid which is said to flow from the temples of a male elephant when he is in rut.

Rigveda IX. 63. 25, 27, 26. The Rishi is Nidhruvi. The metre is Gâyatri.

1 *Holy lore* : *kāvya* : that is, wisdom or wise thoughts.

2 *Upon the back and ridge of earth* : upon the raised altar.

- 3 The Pavamânas have been shed, the beautified swift
Soma-drops,
Driving all enemies afar.

XVII.

Indra-Agni.

- INDRA and Agni I invoke, joint-victors, bounteous,
unsubdued,
Foe-slayers, best to win the spoil.
2 Indra and Agni, singers skilled in melody hymn you
bringing lauds :
I choose you both to bring me food.
3 Together, with one mighty deed, Indra and Agni,
ye shook down
The ninety forts which Dâsas held.

XVIII.

Agni.

- O CHILD of Strength, to thee whose look is lovely,
with oblations we,
O Agni, have poured forth our songs.
2 To thee for shelter are we come, as to the shade
from fervent heat,
Agni, who glitterest like gold !
3 Mighty as one who slays with shafts, or like a bull
with sharpened horn,
Agni, thou brakest down the forts. ,

Rigveda III. 12. 4—6. The Rishi¹ is Viṣvâmitra. The metre is Gâyatri. Stanzas 2 and 3 are repetitions of II. vii. iii. 2. 1 and 2.

Rigveda VI. 16. 37—39. The Rishi is Vitahavya or Bharadvâja. The metre is Gâyatri.

1 *Child of Strength*: *sahaskṛita*: literally, made or produced by strength, that is, by violent agitation of the fire-drill.

XIX.

Agni.

- To give eternal glow, we pray Vaisvânara the holy one,
 Lord of the light of sacrifice.
- 2 Who, furthering the light of Law, hath spread himself
 to meet this work :
 He sends the seasons, mighty one.
- 3 Love of what is and what shall be, Agni, in his be-
 lovèd forms,
 Shines forth alone as sovran Lord.

CHAPTER III.

I.

Agni.

- Wise Agni, in the ancient way, making his body
 beautiful,
 Hath been exalted by the sage.
- 2 I invoke the Child of Strength, Agni whose glow
 is bright and pure,
 In this well-ordered sacrifice.
- 3 So, Agni, rich in many friends, with fiery splendour
 seat thyself
 With Gods upon our sacred grass !

The hymn is not taken from the Rigveda. The metre is Gâyatri.

3 *Love : kâmah* : desire and hope. *In his beloved forms* : according to Sâyana, *dhâmasu* here = *sthâneshu*, in places or abodes, that is, in the three worlds.

Rigveda VIII. 44. 12—14. The Rishi is Virûpa. The metre is Gâyatri.

1 *Way : janmanâ* : the Rigveda has *manmanâ*, 'with the ancient hymn.'

3 *Rich in many friends : mitramahas* : 'thou who hast Mitra's splendour.'—Ludwig.

II.

Soma Pavamāna.

O THOU with stones for arms, thy powers, rending the fiends, have raised themselves :

Drive off the foes who compass us !

2 Hence conquering with might when car meets car,
and when the prize is staked,

With fearless heart will I sing praise.

3 None, evil-minded, may assail this Pavamāna's holy laws :

Crush him who fain would fight with thee !

4 For Indra, to the streams they urge the tawny rapture-dropping steed,

Indu, the bringer of delight.

III.

Indra.

COME hither, Indra, with bay steeds, joyous, with tails like peacocks' plumes !

Let no men check thy course as fowlers stay the bird : pass o'er them as o'er desert lands !

2 Vritra's devourer, he who burst the cloud, brake forts, and drave the floods,

Indra, who mounts his chariot at his bay steeds' cry,
shatters e'en things that stand most firm.

Rigveda IX. 53. 1—4. The Ṛishi is Avatsāra. The metre is Gāyatrī.

1 *With stones for arms* : *adrivah* : generally an appellative of Indra, slinger or wielder of the stone or thunderbolt ; here, according to Sāyana, meaning *grāvavan soma*, 'O Soma, possessed of,' that is, 'expressed by, the stones.'

2 *When car meets car* : in battle. *When the prize is staked* : in the chariot-race, or in battle.

4 *To the streams* : into the Vasatīvarī waters.

Rigveda III. 45, 1—3. The Ṛishi is Viśvāmitra. The metre is Brihatī. Stanza 1 is a repetition of I. iii. ii. 1. 4.

- 3 Like pools of water deep and full, like kine thou
cherishest thy might;
Like the milch-cows that go well-guarded to the
mead, like water-brooks that reach the lake.

IV.

Indra.

- EVEN as the wild-bull, when he thirsts, goes to the
desert's watery pool,
Come hither quickly both at morning and at eve, and
with the Kaṇvas drink thy fill !
2 May the drops gladden thee, Lord Indra, and obtain
bounty for him who pours the juice !
Soma, shed in the press, thou stolest and didst drink,
and hence hast won surpassing might.

V.

Indra.

- THOU as a God, O mightiest, verily blassest mortal
man.
O Maghavan, there is no comforter but thou : Indra.
I speak my words to thee.

3 *Like pools of water*: the meaning appears to be, as Professor Ludwig suggests: thy mental power is as inexhaustible as the water in deep springs, as safe from harm as carefully guarded cows that go without straying to their pasture, and ever full like streams that pour water into a lake. Professor Wilson, in his Translation of the *Rigveda Sanhitā*, following Sâyana, paraphrases thus: 'Thou cherishest the celebrator of the pious rite, as (thou fillest) the deep seas (with water); or as a careful herdsman (cherishes) the cows: (thou imbibest the Soma) as cows (obtain) fodder, (and the juices flow into thee) as rivulets flow into a lake.'

Rigveda VIII. 4. 3, 4. The *Ṛishi* is *Devâtithi*. The metre is *Bṛihati* in stanza 1, which is a repetition of I. iii. ii. 1. 10, and *Satobṛihati* in stanza 2.

2 *Thou stolest and didst drink*: 'thou didst covertly drink.'—Stevenson.

Rigveda I. 84. 19, 20. The *Ṛishi* is *Gotama*. The metre of stanza 1, which is a repetition of I. iii. ii. 1. 5, is *Bṛihati*, and of stanza 2 *Satobṛihati*.

- 2 Let not thy bounteous gifts, let not thy saving help
fail us, good Lord, at any time!
And measure out to us, thou lover of mankind,
all riches hitherward from men!

VI.

Dawn.

- THIS Lady, excellent and kind, after her sister shining forth,
Daughter of Heaven, hath shown herself.
2 Red, like a mare, and beautiful, holy, the mother of
the kine,
The Dawn became the Aṣvins' friend.
3 Yea, and thou art the Aṣvins' friend, the mother of
the cows art thou:
O Dawn, thou rulest over wealth.

VII.

Aṣvins.

- Now Morning with her earliest light shines forth,
dear daughter of the Sky:
High, Aṣvins, I extol your praise:
2 Children of Ocean, mighty ones, discoverers of
riches, Gods,
Finders of treasure through our prayer!

2 *From men*: away from other men.

Rigveda IV. 52. 1—3. The Rishi is Vāmadeva. The metre is Gâyatri.

1 *After her sister*: when Night has departed.

2 *Holy*: *ṛitānari*: or, constant; true to *ṛitam*, the law and order of the universe. *The kine*: the early rays of light, or the days. *The Aṣvins' friend*: as being worshipped at the same time as the Aṣvins who herald her approach.

Rigveda I. 46. 1—3. The Rishi is Praskaṇva. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 4. 4.

2 *Children of Ocean*: *sindhumattarā*: sons of the river or sea of air and cloud, the aerial ocean. *Through our prayer*: or, with their thought.

- 3 Your lofty coursers hasten on over the everlasting
 realm,
 When your car flies with wingèd steeds.

VIII.

Dawn.

- O DAWN who hast a store of wealth, bring unto us
 that splendid gift
 Wherewith we may support children and children's
 sons!
- 2 Thou radiant Lady of sweet strains, with wealth of
 horses and of kine
 Shine thou on us this day, O Dawn, auspiciously!
- 3 O Dawn who hast a store of wealth, yoke red
 steeds to thy car to-day.
 Then bring us all delight and all felicities!

3 *Lofty coursers*: *kakuhāsaḥ*: the word as an adjective means, exalted, eminent, and the substantive, *aśvāḥ*, horses, may be understood. According to Professor Roth *kakuhāsaḥ* is a substantive, meaning the seats, or other parts, of chariots. According to Sāyaṇa, who is followed by Benfey, *kakuhāsaḥ* means hymns of praise. *Everlasting*: *jūrṇadyām*: the meaning of the word here is somewhat uncertain. Derived from the root *jur*, it signifies grown old, decayed, decrepit (uralt = ewig:—Benfey). Sāyaṇa derives it from another root: 'much-extolled.'—Stevenson.

Rigveda I. 92. 13—15. The Rishi is Gotama. The metre is Ushnih.

1 *Who hast a store of wealth*: *vājīnavati*: according to the commentators, 'partaker of sacrificial food,' 'enriched with holy rites;' according to Professor Roth, 'possessed of, and travelling with, swift horses;' according to Professor Ludwig, 'rich in horses,' according to Professor Pischel, 'rich in mares.' See Max Müller, *Vedic Hymns*, Part I. p. 442.

2 *Lady of sweet strains*: *sānritāvatī*: waker of the 'charm of earliest birds' and all pleasant sounds of morning. 'Famed for thy gracious, faithful words.'—Stevenson. 'O excellent one.'—Ludwig.

IX,

Aṣvins.

- O AṢVINS, wonderful in act, do ye unanimous direct
 Your chariot to our home wealthy in kine and gold !
 2 Hither¹ may they who wake at dawn bring² to drink
 Soma, both the Gods,
 Health-givers, wonder-workers, borne on paths of gold !
 3 Ye who brought down the hymn from heaven,
 a light that giveth light to men,
 Do ye, O Aṣvins, bring strength hither unto us !

X.

Agni.

- I THINK of Agni who is kind, whom, as their home,
 the milch-kine seek :
 Whom fleet-foot coursers seek as home, and strong
 enduring steeds as home.
 Bring food to those who sing thy praise !
 2 For Agni, God of all mankind, giv³es the strong
 courser to the man.
 Agni gives ready gear for wealth, he gives the best
 when he is pleased.
 Bring food to those who sing thy praise !
 3 That Agni who is praised as kind, to whom the
 milch-kine come in herds,
 To whom the racers, swift of foot, to whom our well-
 born princes come. Bring food to those who sing
 thy praise !

Rigveda I. 92. 16, 18, 17. The Rishi is Gotama. The metre is Ushnih.

1 *Wealthy in kine and gold* : a prolepsis; so that it may be wealthy.

2 *They who wake at dawn* : according to Sâyana, the horses of the Aṣvins. The expression may apply with equal propriety to the priests who rise at day-break to perform the morning sacrifices.

Rigveda V. 6. 1, 3, 2. The Rishi is Vasuṣruta. The metre is Pankti.

1 *Strong enduring steeds* : *nityāso vājinaḥ* : or, 'constant worshippers,' according to Sâyana.

2 *Ready gear for wealth* : *rāye svābhuvam* is difficult to construe. Professor Roth suggests that *rayim* is the correct reading, 'wealth at hand,' or 'prepared, for use.'

XI.

Dawn.

- 0 HEAVENLY Dawn, awaken us to ample opulence to-day,
 Even as thou didst waken us with Satyaśravas,
 Vayya's son, high-born! delightful with thy steeds!
 2 Daughter of Heaven, thou dawnedst on Sunītha,
 Suchadratha's son;
 So dawn thou on one mightier still, on Satyaśravas,
 Vayya's son, high-born! delightful with thy steeds!
 3 So, bringing treasure, shine to-day on us, thou
 daughter of the Sky,
 As on one mightier thou hast dawned, on Satyaśravas,
 Vayya's son, high-born! delightful with thy steeds!

XII.

Aśvins.

- To meet your treasure-bringing car, the car that is
 most dear to us,
 Aśvins, the Rishi is prepared, your worshipper, with
 songs of praise. Lovers of sweetness, hear my call!
 2 Pass, Aśvins, over all away. May I obtain you for
 myself,
 Wonderful, with your golden paths, most gracious,
 bringers of the flood! Lovers of sweetness, hear
 my call!

Rigveda V. 79. 1—3. The Rishi is Satyaśravas. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 4. 3.

2 On one mightier still: *sahīyasi*: or, 'on the very strong;' *atiś-ayenabalavati*.—Sāyana. Nothing is known regarding the persons mentioned, who appear to have been members of one family. Satyaśravas, the Rishi who invokes the blessing on himself, may have been the son of Sunītha who was the son of Vaya, who was the son of Suchadratha. See Ludwig, *Der Rigveda*, III. p. 156.

Rigveda V. 75. 1—3. The Rishi is Avasyu. The metre is Pankti. Stanza 1 is a repetition of I. v. i. 3. 10.

2 Over all: *prajāh*, or *viśah*, people, or tribes, being implied in *viśvāh*.

- 3 Come to us, O ye Āsvins twain, bringing your precious treasures, come
 Ye Rudras, on your paths of gold, rejoicing, with
 your store of wealth! Lovers of sweetness, hear
 my call!

XIII.

Agni.

- AGNI is wakened by the people's fuel to meet the
 Dawn who cometh like a milch-cow.
 Like young trees shooting up on high their branches,
 his flames are mounting to the vault of heaven.
- 2 For the Gods' worship hath the priest been wakened:
 kind Agni hath arisen erect at morning.
 Kindled, his radiant might is made apparent, and
 the great God hath been set free from darkness.
- 3 When he hath roused the line of his attendants, with
 the bright milk bright Agni is anointed.
 Then is prepared the effectual oblation, which spread
 in front, with tongues, erect, he drinketh.

XIV.

Dawn.

- THIS light is come, amid all lights the fairest: born
 is the brilliant, far-extending brightness.
 Night, sent away for Savitar's uprising, hath yielded
 up a birth-place for the morning.

3 *Rudras*: bright Gods. See Pischel, *Vedische Studien*, I. pp. 57, 58.
With your store of wealth: *vājinvāśā*: see note on *vājinvāśi*, which
 word has much the same meaning, stanza 1 of Hymn VIII. of this
 Chapter.

Rigveda V. 1. 1—3. The Rishi is Gavishṭhira. The metre is
 Trishṭup. Stanza 1 is a repetition of 1. i. ii. 3. 1.

3 *The line of his attendants*: *gaṇasya raṣaṇām*: the row of mini-
 stering priests. But the exact meaning is uncertain: 'when he looses
 the (dark) fetters of the (world's) tribes.'—Stevenson.

Rigveda I. 113. 1—3. The Rishi is Kutsa. The metre is Trishṭup.
 1 *Savitar* is the morning sun.

- 2 The fair, the bright is come with her white offspring:
 'to her the Dark one hath resigned her dwelling.
 Akin, immortal, following each other, changing their
 colours both the heavens move onward. '
- 3 Common, unending is the sisters' pathway: taught
 by the Gods alternately they travel.
 Fair-formed, of different hues and yet one-minded,
 Night and Dawn clash not, neither do they tarry.

XV.

Aṣvins.

- AGNI, the bright face of the Dawns, is shining: the
 singers' pious voices have ascended.
 Borne on your chariot, Aṣvins, turn you hither,
 and come unto our brimming warm libation!
- 2 Most frequent guests, they scorn not what is ready:
 even now the lauded Aṣvins are beside us.
 With promptest aid they come at morn and evening,
 the worshipper's most healthful guards from trouble.
- 3 Yea, come at milking-time, at early morning, at
 noon of day, and when the Sun is setting,
 By day, at night, with most auspicious favour! Not
 only now the draught hath drawn the Aṣvins.

2 *Her white offspring*: the light clouds. Or 'bright offspring,' the sun whom she precedes. *Both the heavens*: *dyāvā*: or, Day and Night.

Rigveda V. 76. 1—3. The Rishi is Bhaumya. The metre is Trishtup.

1 *Face of the Dawns*: *ushasām anīkam*: similarly in Rigveda I. 113. 19, Ushas or Dawn is called *aditer anīkam*, 'the face of Aditi.' *Warm libation*: *gharmam*: offering of hot milk or other heated beverage.

3 As heralds of light the Aṣvins naturally appear before the dawn, and are most appropriately worshipped at day-break. "It need not, however, surprise us that they should be invited to attend the different ceremonies of the worshippers, and therefore conceived to appear at hours distinct from the supposed natural periods of their manifestation."—J. Muir, *Original Sanskrit Texts*, V. p. 239.

XVI.

Dawn.

THESE Dawns have raised their banner : in the eastern half of middle air they spread abroad their shining light.

- 1 Like heroes who prepare their weapons for the fray, the cows are coming on, the mothers, red of hue.
- 2 Rapidly have the ruddy beams of light shot up : the red cows have they harnessed, easy to be yoked. The Dawns have made their pathways as in former times : red-hued, they have attained refulgent brilliancy.
- 3 They sing their song like women active in their tasks, along their common path hither from far away, Bringing refreshment to the liberal devotee, yea, all things to the worshipper who pours the juice.

XVII.

Aṣvins.

AGNI is wakened : Sūrya riseth from the earth. Bright Dawn hath opened out the mighty twain with light.

The Aṣvins have equipped their chariot for the course. God Savitar hath roused the world in sundry ways.

- 2 When, O ye Aṣvins, ye equip your mighty car, with fatness and with honey balm, ye twain, our power ! To our devotion give victorious strength in war : may we win riches in the heroes' strife for spoil !

Rigveda I. 92. 1.—3. The Rishi is Gotama. The metro is Jagatī.

1 *These Dawns* : 'We have the term *Ushasah*, in the plural, intending according to the Commentator, the divinities that preside over the morning : but, according to Yaska, the plural is used honorifically only, for the singular personification.'—Wilson. *The cows* : the Dawns, *Mothers* : of the day.

2 *The red cows* : the red clouds of Morning.

3 *Who pours the juice* : who presses out and offers libations of Soma juice.

Rigveda I. 157, 1—3. The Rishi is Dīrghatamas. The metro is Jagatī.

1 *The mighty twain* : heaven and earth. *Savitar* : the Sun as the great cause of life and motion.

- 3 Nigh to us come the Agvins' lauded three-wheeled
 ' car, the car laden with meath and drawn by fleet-
 foot steeds,
 Three-seated, opulent, bestowing all delight : may it
 bring weal to us, to cattle and to men !

XVIII.

Soma Pavamāna.

- THY streams that never fail or waste flow forth like
 showers of rain from heaven,
 To bring a thousand stores of wealth.
 2 He flows beholding on his way all well-belovèd sacred
 lore,
 Green-tinted, brandishing his arms.
 3 He, when the people deck him like a docile king of
 elephants,
 . Sits as a falcon in the wood.
 4 So bring thou hitherward to us, Indu, while thou art
 purified,
 All treasures both of heaven and earth !

3 *Three-wheeled car* : see *Rigveda* I. 34. 2, 5, 9. *To cattle and to men* : *dvipade chatushpade* : literally, "to biped (and) to quadruped."

Rigveda IX. 77. 1—4. The *Rishi* is *Avatsāra*. The metre is *Gāyatri*.

2 *Well-belovèd sacred lore* : or, wise and well-belovèd thoughts.

3 *King of elephants* : *ibhaḥ* and *rājā* being taken together in the sense of elephant-king, or stately and noble elephant. See *Vedische Studien*, I. p. XV. *The wood* : meaning, as referring to Soma, the wooden trough or vat. 'Sits on the waters like a hawk.'—Wilson.

BOOK IX.

CHAPTER I.

I.

Soma Pavamāna.

FORWARD have flowed the streams of power, of this
the mighty one effused,
Of him who waits upon the Gods.

2 The singers praise him with their song, and learned
priests adorn the steed
Born as the light that merits laud.

3 These things thou winnest quickly, while men cleanse
thee, Soma, nobly rich!
O meet for praise, fill full the sea!

II.

Indra.

THIS Brahman, come at due time, named Indra,
is renowned and praised.

2 To thee alone, O Lord of Strength, go, as it were,
all songs of praise.

3 Like streams of water on their way, let bounties,
Indra, flow from thee!

Ṛigveda IX. 29. 1—3. The Ṛishi is Nṛmedha. The metre is Gâyatri.

1 *Of power*: the Ṛigveda has, 'with power.' *Waits upon the Gods*: or, decorates.

2 *The steed*: the swiftly-flowing Soma.

3 *These things*: the blessings for which the Ṛishi prays in the following verses of the original hymn. *O meet for praise*: the Ṛigveda has *ukthyaṃ* agreeing with *samudram*, the sea, that is the Soma vat or reservoir, 'that claims our praise.'

These lines are not taken from the Ṛigveda. Each consists of two Pādas, or one line, of Gâyatri. Stanza 1 is a repetition of I. v. ii. 1. 2, and stanza 3 of I. v. ii. 2. 7.

III.

Indra.

EVEN as a car to give us aid, we draw thee nigh to
favour us,

Strong* in thy deeds, quelling attack, Indra, Lord,
mightiest! of the brave.

- 2 Great in thy power and wisdom, strong, with
thought that comprehendeth all!

Wide hast thou spread in majesty.

- 3 Thou very mighty one, whose hands by virtue of
thy greatness wield

The golden bolt that breaks its way!

IV.

Agni.

HE who hath lighted up the joyous castle, wise
courser like the steed of cloudy heaven,

Bright like the Sun with hundredfold existence:

- 2 He, doubly born, hath spread in his effulgence through
the three luminous realms, through all the regions,

Best sacrificing Priest where waters gather.

- 3 Priest doubly born, he through his love of glory
hath in his keeping all things worth the choosing.

The man who brings him gifts hath noble offspring.

Rigveda VIII. 57. 1—3. The Rishi is Priyamedha. The metre is Anushtub in stanza 1, which is a repetition of I. iv. ii. 2, 3, and Gâyatri in stanzas 2 and 3.

2 *Wide hast thou spread*: or, Thou hast filled full (the universe).

Rigveda I. 149. 3—5. The Rishi is Dīrghatamas. The metre is Virāj, each stanza containing three Pādas of a Trishtub stanza.

1 *The joyous castle*: *puram nārminīm*: or, the castle Nārminī. According to Sāyaṇa, the northern altar, or the ground where the sacrificial assembly is held, is intended; but this is only a conjectural explanation.

2 *Doubly born*: from the fire-drill and again at consecration. *Three luminous realms*: *trī rochundni*: the bright sky, which is spoken of as threefold. *Where waters gather*: according to Sāyaṇa, in the place of sacrifice where water is collected for ceremonial purposes. But the reference is probably to Agni's appearance, in the form of lightning, in the watery clouds of heaven.

V.

Agni.

AGNI, with hymns may we now accomplish that
which thou lovest,

Strength, like a horse, auspicious, with service!

2 For, Agni, thou art now the promoter of strength
auspicious,

Lofty sacrifice, power effective.

3 Through these our praises, come thou to meet us,
bright as the sunlight,

Agni, kindly with all thy faces!

VI.

Agni.

IMMORTAL Jātavedas, thou bright-hued refulgent gift
of Dawn,

Agni, this day to him who pays oblations bring the
Gods who waken with the morn!

2 For thou art offering-bearer, well-loved messenger,
and charioteer of holy rites.

Accordant with the Aśvins and with Dawn grant
us heroic strength and lofty fame!

VII.

Indra.

THE old hath waked the young Moon from his slumber
who runs his circling course with many round him.
Behold the God's high wisdom in its greatness: he
who died yesterday to-day is living.

Rigveda IV. 10. 1—3. The Rishi is Vāmadeva. The metre is Pada-
pankti (5 × 5). Stanza 1 is a repetition of I. v. i. 5. 8.

2 *The promoter*: literally, the charioteer.

Rigveda I. 44. 1, 2. The Rishi is Praskaṇva. The metre is Brihātī
in stanza 1, which is a repetition of I. i. i. 4. 6, and Satobrihātī in stanza 2.

2 *Charioteer*: promoter.

Rigveda X. 55. 5—7. The Rishi is Brihaduktha. The metre is
Trishṭup. Stanza 1 is a repetition of I. iv. i. 4. 3.

- 2 Strong is the red Bird in his strength, great hero,
 • who from of old hath had no nest to dwell in. •
 That which he knows is truth and never idle: he
 wins and gives the wealth desired of many.
- 3 Through these the Thunderer gained strong manly
 vigour, through whom he waxed in strength to
 slaughter Vṛitra;
 These who through might of actual operation sprang
 forth as Gods in course of Law and Order.

VIII.

Maruts.

- HERE is the Soma ready pressed: of this the Maruts,
 yea, of this
 Self-luminous, the Aṣvins, drink.
- 2 Of this, moreover, purified, set in three places,
 procreant,
 Drink Varuṇa, Mitra, Aryaman.
- *3 Yea, Indra, like the Hotar-priest, will in the early
 morning drink,
 At pleasure, of the milky juice.

IX.

Sūrya.

- VERILY, Sūrya, thou art great; truly, Âditya, thou
 art great. •
 O most admired for greatness of thy majesty, God,
 by thy greatness thou art great.

2 *The red Bird*: the Sun, with whom Indra is identified.

3 *Through these*: probably the stars are intended. '(Accompanied)
 by these Maruts.'—Wilson.

Rigveda VIII. 83. 4—6. The Rishi is Vindu or Pūṭadakṣha. The metre is Gāyatri. The original hymn is addressed to the Maruts, who are specially invoked in stanzas 8—12.

2 *Set in three places*: in a trough, a straining-cloth, and a vessel called *Pātabhṛt*. *Procreant*: granting children to the worshipper.

3 *The Hotar-priest*: Agni.

Rigveda VIII. 90. 11, 12. The Rishi is Jamaḍagni. The metre is Bṛihat' in stanza 1, which is a repetition of I. iii. 4, and Satobṛihati in stanza 2.

- 2 Yea, Sûrya, thou art great in fame: thou evermore,
 O God, art great.
 Thou by thy greatness art the Gods' High-Priest,
 divine, far-spread unconquerable light.

X.

Indra.

- COME, Lord of rapturous joys, to our libations with
 thy bay steeds, come
 With bay steeds to our flowing juice !
 2 Known as best Vṛitra-slayer erst, as Indra Śatakratu,
 come
 With bay steeds to our flowing juice !
 3 For, Vṛitra-slayer, thou art he who drinks these drops
 of Soma : come
 With bay steeds to our flowing juice !

XI.

Indra.

- BRING to the wise, the great, who waxeth mighty
 your offerings and make ready your devotion.
 Go forth to many tribes as man's controller !
 2 For Indra the sublime, the far-pervading, have
 singers generated prayer and praises :
 The sages never violate his statutes.
 3 The choirs have stablished Indra King for ever,
 for victory him whose anger is resistless :
 And for the bays' Lord strengthened those he loveth.

Rigveda VIII. 82. 31—33. The Rishi is Sukaksha. The metre is Gâyatri. Stanza 1 is a repetition of I. ii. ii. 1. 6.

Rigveda VII. 31. 10—12. The Rishi is Vasishṭha. The metre is Virâj. Stanza 1 is a repetition of I. iv. i. 4. 6.

3 *Strengthened*: 'barhayâ for abarhayan, as is clear from what precedes.'—Ludwig. Sâyana takes *barhayâ* as the imperative: 'urge thy kinsmen, (worshipper, to glorify) the lord of bay steeds.'—Wilson.

XII.

Indra.

If I, O Indra, were the lord of riches ample as thine
own,

I would support the singer, God who 'scatterest
wealth! and not abandon him to woe.

2 Each day would I enrich the man who sang my
praise, in whatsoever place he were.

No kinship is there better, Maghavan, than thine :
a father even is no more.

XIII.

Indra.

HEAR thou the call of the juice-drinking press-stone :
mark thou the sage's hymn who sings and lauds thee !
Take to thine inmost self these adorations !

2 I know and ne'er forget the hymns and praises of
thee, the conqueror, of thy power immortal.

Thy name I ever utter, self-refulgent !

3 Among mankind many are thy libations, and many a
time the pious sage invokes thee.

O Maghavan, be not long distant from us !

XIV.

Indra.

SING strength to Indra that shall set his chariot in
the foremost place !

Giver of room in closest fight, slayer of foes in shock of
war, be thou our great encourager ! Let the weak
bowstrings break upon the bows of our weak enemies !

Rigveda VII. 32. 8, 19. The Rishi is Vasishṭha. The metre is Brihati in stanza 1, which is a repetition of I. iv. i. 2. 8, and Satobrihati in stanza 2.

Rigveda VII. 22. 4—6. The Rishi is Vasishṭha. The metre is Virāj.
1 *Juice-drinking* : that presses out the juice of the Soma plant, and so may be said to drink it. The Scholiast inserts *mama*, of me : 'Hear the invocation of the (grinding) stone (of me) repeatedly drinking (the Soma).'—Wilson.

Rigveda X. 133. 1—3. The Rishi is Sudās. The metre is Śakvari.

- 2 Thou didst destroy the Dragon: thou sentest the rivers down to Earth.
 Foeless, O Indra, wast thou born. Thou tendest well each choicest thing. Therefore we draw us close to thee. Let the weak bowstrings break upon the bows of our weak enemies!
- 3 Destroyed be all malignities and all our enemy's designs! Thy bolt thou castest at the foe, O Indra, who would smite us dead: thy liberal bounty gives us wealth. Let the weak bowstrings break upon the bows of our weak enemies!

XV.

Indra.

- Rich be the praiser of one rich and liberal, Lord of bays! like thee:
 High rank be his who lauds the juice!
- 2 His wealth who hath no store of kine hath ne'er found out recited laud,
 Nor song of praises that is sung.
- 3 Give us not, Indra, as a prey unto the scornful or the proud:
 Help, mighty one, with power and might!

XVI.

Indra.

- Come hither, Indra, with thy bays, come thou to Kaṇva's eulogy!
 Ye by command of yonder Dyaus, God bright by day! have gone to heaven.

2 *The Dragon*: Ahi, the demon of drought.

Rigveda VIII. 2. 13—15. The Rishis are Medhātithi and Priyamedha. The metre is Gâyatri. Stanza 2 is a repetition of I. iii. i. 4. 3.

1 *Who lauds the juice*: *stotā*, the praiser, being repeated from line 1. Instead of *sutasya* the Rigveda has *śrutasya*: —'Rich be the praiser of one rich, munificent, and famed like thee: High rank be his, O Lord of bays!'

Rigveda VIII. 34. 1, 3, 2. The Rishi is Nipātithi. The metre is Gâyatri. Stanza 1 is a repetition of I. iv. ii. 1. 7.

- 2 The stones' rim shakes the Soma here like a wolf
'worrying' a sheep.
Ye by command of yonder Dyaus, God bright by
day! have gone to heaven.
- 3 May the stone bring thee as it speaks, the Soma-
stone with ringing voice!
Ye by command of yonder Dyaus, God bright by
day! have gone to heaven.

XVII.

Soma Pavamāna.

For Indra flow most rich in sweets, O Soma, bring-
ing him delight!

- 2 Bright, meditating sacred song, these juices have
sent Vāyu forth.
- 3 They were sent forth to feast the Gods, like chariots
speeding in the race.

XVIII.

Agni.

AGNI I deem our Hotar-priest, munificent wealth-
giver, Son of Strength, who knoweth all that is,
even as the Sage who knoweth all.

Lord of fair rites, a God with form erected turning
to the Gods, he when the flame hath sprung forth
from the holy oil, the offered fatness, longs for it
as it grows bright.

3 *Bring thee*: instead of *vakshatu* the R̥igveda has *yachhatu*, 'guide.'

R̥igveda IX. 67. 16, 18, 17. The R̥ishi is Jamadagni. The metre
is Dvipadā Gāyatri.

2 *Meditating sacred song*: *vipaśchitah*: the R̥igveda has *madāntamāh*
'best givers of delight.' *Have sent Vāyu forth*: have drawn him down
from heaven. 'Are let forth for Vāyu.'—Wilson.

R̥igveda I. 127. 1—3. The R̥ishi is Paruchchhēpa. The metre is
Atyashṭi. Stanza 1 is a repetition of I. v. ii. 3, 9.

- 2 We, sacrificing, call on the best worshipper, thee
 eldest of Angirasas, singer! with hymns, thee,
 brilliant one! with singers' hymns;
 Thee, wandering round, as 'twere, the sky, thee
 who art Hotar-priest of men, whom, Bull with
 hair of flame, the people must observe, the people
 that he speed them on.
- 3 He with his blazing power refulgent far and wide,
 he verily it is who conquers demon foes, conquers
 the demons like an axe:
 At whose close touch things solid part, and what is
 stable yields like trees. Subduing all he keeps his
 ground and flinches not, from the skilled archer
 flinches not.

CHAPTER II.

I.

Agni.

- O AGNI, strength and fame are thine: thy fires blaze
 forth on high, O thou refulgent God!
 Sage, passing bright, thou givest to the worshipper,
 with power, the wealth that merits laud.
- 2 With brilliant, purifying sheen; with perfect sheen
 thou liftest up thyself in light.
 Thou, visiting both thy mothers, aidest them as son:
 thou joinest close the earth and heaven.

2 *Angirasas*: a semi-divine priestly family, the typical first sacrificers, whose ritual is the pattern which later priests must follow.

3 *Demon foes*: Druhs, or evil and hostile spirits. *From the skilled archer flinches not*: not even a strong man armed with his conquering bow can turn him from his course.

Rigveda X. 140. 1—6. The Rishi is Agni Pāvaka. The metre is Vishtārapankti (8 + 12 + 12 + 8) in stanza 1; Satobṛihatī in 2—4; Uparishṭājjyotiṣh in 5; and Trishṭup in 6.

2 *Both thy mothers*: heaven and earth. *Joinest close*: or, 'satisfiest.'

- 3 O Jâtavedas, Son of Strength, rejoice thyself, gracious, in our fair hymns and songs!
In thee have they heaped viands various, many-formed; wealth-born, of wondrous help are they.
- 4 Agni, spread forth, as ruler, over living things: give wealth to us, immortal God!
Thou shinest out from beauty fair to look upon: thou leadest us to beauteous power.
- 5 I laud the Sage, who orders sacrifice, who hath great riches under his control.
Thou givest blest award of good, and plenteous food, thou givest wealth that wins success.
- 6 The men have set before them, for his favour, Agni, strong, visible to all, the holy.
Thee, Lord divine, with ears to hear, most famous, mens' generations magnify with praise-songs.

II.

Agni.

- AGNI, he conquers by thine aid that brings him store of valiant sons and does great deeds,
Whose bond of friendship is thy choice.
- 2 Thy spark is black and crackling; kindled in due time, O bounteous, it is taken up.
Thou art the dear friend of the mighty Mornings: thou shinest in glimmerings of the night.

5 *I laud*: or, We praise: not in the text, but apparently necessary to complete the sentence. ²Such ellipses are occasionally found in the Veda.

Rigveda VIII. 19. 30. 31. The Rishi is Sobhari. The metre is Kakup in stanza 1, which is a repetition of I. ii. i. 2. 2, and Satobrihati in stanza 2.

2 *Thy spark is black*: the meanings of *drapsah* and *nilavân* here are uncertain, and the translation of the line, which follows Professor Ludwig's explanation, is somewhat conjectural. Sâyana's interpretation is different:—'O recipient of divine service, the watery, cart-conveyed, spring-produced, shining god is offered up to thee.'—Stevenson.

III.

Agni.

HIM, duly coming, as their germ have plants received :
 this Agni have maternal Waters brought to life.
 So, in like manner, do the forest trees and plants
 bear him within them and produce him evermore.

IV.

Agni.

AGNI grows bright for Indra : he shines far resplen-
 dent in the sky :
 He sends forth offspring like a queen.

V.

Agni.

THE sacred hymns love him who wakes and watches :
 to him who watches come the holy verses.
 This Soma saith to him who wakes and watches,
 I rest and have my dwelling in thy friendship.

VI.

Agni.

AGNI is watchful, and the Richas love him : Agni is
 watchful, Sâma hymns approach him.
 Agni is watchful, to him saith this Soma, I rest and
 have my dwelling in thy friendship.

Rigveda X. 91. 6. The Rishi is Aruṇa. The metre is Jagati.

1 Agni is produced in the form of lightning by the waters of the firmament, or the clouds, and descends with the rain into plants and trees, from the wood of which he is brought forth as sacrificial fire by attrition.

The stanza is not taken from the Rigveda. The metre is Gâyatri.

1 According to Sâyana the meaning of the second line is, He produces various sorts of food for the enjoyment of the Gods, like a buffalo-cow : *mahishî*, great or powerful female, meaning both queen-consort and buffalo-cow.

Rigveda V. 44. 14. The Rishi is Avatsâra. The metre is Trishṭup.

1 *Holy verses* : *sâmdni* : Sâmas, hymns, or songs of praise.

Rigveda V. 44. 15. The Rishi is Avatsâra. The metre is Trishṭup.

1 *Richas* : plural of *rich*, a verse of praise.

VII.

Gods.

PRAISE to the friends who sit in front! to those seated together, praise:

I use the hundred-footed speech.

2 I use the hundred-footed speech, I sing what hath a thousand paths,

Gâyatra, Trishṭup, Jagat hymn.

3 Gâyatra, Trishṭup, Jagat hymn, the forms united and complete,

Have the Gods made familiar friends.

VIII.

Agni.

AGNI, is light, light is Agni, Indra is light, light is Indra,

Sûrya is light, light is Sûrya.

2 O Agni, turn again with strength, turn thou again with food and life:

Save us again from grief and woe!

3 O Agni, turn again with wealth: sprinkle thou us from every side

With thine own all-supporting stream!

The hymn is not taken from the Rigveda. The metre is Gâyatri, somewhat irregular in stanza 1.

1 *The friends who sit in front*: the friendly Gods who sit in the foremost place at sacrifice, or who, according to the Scholiast, have taken their seats before the beginning of the sacrifice. *Hundred-footed*: having countless feet or measures; meaning, according to the Scholiast, much the same as 'what hath a thousand paths,' i. e. producing good results for us by an infinite number of ways.

3 *Made familiar friends*: literally, made their homes or places of delight; i. e. the Gods have become accustomed to, and take delight in, hymns in the Gâyatri, Trishṭup, and Jagati metres.

The hymn is not taken from the Rigveda. The metre is Gâyatri. Stanzas 2 and 3 occur in the Yajurveda.

1 Agni is thus identified with Indra who is identified with Sûrya the Sun-god.

IX.

Indra.

- IF I, O Indra, were, like thee, the single ruler 'o'er
wealth
My worshipper should be rich in kine.
2 I should be fain, O Lord of power, to strengthen and
enrich the sage,
Were I the lord of herds of kine.
3 Thy goodness, Indra, is a cow yielding in plenty kine
and steeds
To worshippers who press the juice.

X.

The Waters.

- YEA, Waters, ye bring health and bliss: so help ye
us to energy
That we may look on great delight!
2 Give us a portion of the dew, the most auspicious
that ye have,
Like mothers in their longing love!
3 For you we gladly go to him to whose abode ye
speed us on,
And, Waters, give us procreant strength!

XI.

Vâta.

- MAY Vâta breathe his balm on us, healthful, delight-
ful to our heart:
May he prolong our days of life!

Rigveda VIII. 14. 1—3. The Rishis are Goshûktin and Aşvasûktin.
The metre is Gâyatri.

Rigveda X. 9. 1—3. The Rishi is Sindhudvîpa, or Trisîrâs, son of
Tvashṭar. The metre is Gâyatri.

1 *Great delight*: meaning, according to the Scholiast, perfect know-
ledge of Brahma.

2 *Of the dew: rasasya*: or, of the juice or moisture, meaning the rain.

3 The meaning of the first line is obscure. 'The purport is possibly
a recommendation to be regular in practising ablution.'—Wilson.

Rigveda X. 186. 1—3. The Rishi is Ula. The metre is Gâyatri.
Stanza 1 is a repetition of I. ii. ii. 4. 10,

1 *Vâta*: the God of Wind.

- 2 Thou art our father, Vâta, yea, thou art our brother
 • and our friend :
 So give us strength that we may live !
- 3 The store of Amrit laid away yonder, O Vâta, in
 thine home—
 Give us thereof that we may live !

XII.

Agni.

- THE fleet steed wearing divers forms, the eagle bearing
 his golden raiment to his birthplace,
 Clothed in due season with the light of Sûrya, red,
 hath begot the sacrifice in person.
- 2 Multiform seed he laid in waters, lustre which
 gathered on the earth and there developed.
 In the mid-air establishing his greatness, he cries
 aloud, seed of the vigorous courser.
- 3 He hath, enduing thousand robes that suit him, as
 • sacrifice upheld the light of Sûrya,
 Giver of ample gifts in hundreds, thousands, sup-
 porter of the heavens, earth's Lord and ruler.

XIII.

Vena.

THEY gaze on thee with longing in their spirit, as on
 a strong-winged bird that mounteth sky-ward ;
 On thee with wings of gold, Varuṇa's envoy, the
 Bird that hasteneth to the home of Yama.

3 *The store of Amrit* : of the drink of immortality. Instead of *amṛitam nihitam guhâ* the Rîgveda has *amṛitasya nidhir hitah*, 'the treasure of the immortal which is placed, etc.'—Max Müller.

This hymn is not taken from the Rîgveda. The metre is Trishṭup.

1 *The fleet steed* : or, the strong one. *The eagle* : or, fair-pinioned ; both words *vâjî* and *suparnah* meaning Agni. *His birthplace* : the heavens. *The sacrifice* : *medham*, meaning especially animal sacrifice.

3 *Robes that suit him* : his own appropriate flames. There is no substantive in the text.

Rîgveda X. 123. 6—8. The Rishi is said to be Vena, son of Bhrigu. The metre is Trishṭup. Stanza 1 is a repetition of I. iv. i. 3. 8. Vena, the deity of the original hymn, is, apparently, the Sûh as he rises in the mist and dew of the morning. The name does not occur in this extract.

- 2 Erect, to heaven hath the Gandharva mounted,
pointing at us his many-coloured weapons:
Clad in sweet raiment beautiful to look on, for he,
as light, produceth forms that please us.,
- 3 When as a spark he cometh near the ocean, looking
with vulture's eye as Law commandeth,
His lustre, joying in its own bright splendour,
maketh dear glories in the loftiest region.

CHAPTER III.

I.

Indra.

- SWIFT, rapidly striking, like a bull who sharpens his
horns, terrific, stirring up the people,
With eyes that close not, bellowing, sole hero, Indra
subdued at once a hundred armies.
- 2 With him loud-roaring, ever watchful, victor, bold,
hard to overthrow, rouser of battle,
Indra the strong, whose hand bears arrows, conquer,
ye heroes, now, now vanquish in the combat!
- 3 He rules with those who carry shafts and quivers,
Indra who with his band brings hosts together,
Foe-conquering, strong of arm, the Soma-drinker,
with mighty bow, shooting with well-laid arrows.

2 *The Gandharva* : Vena, the rising Sun.

3 *The ocean* : the sea of air.

The original hymn is one of the obscurest in the whole R̥gveda. The Commenter Mahidhara interprets Vena by *chandra*, the Moon. Professor Wilson says: 'The general purport of the *Sūkta* [hymn] makes it [Vena] equivalent to the 'thunder-cloud.' Professor Roth, whom Professor Grassmann follows, identifies Vena Gandharva with the Rainbow. According to Professor Ludwig, Vena is the Moon and the Gandharva is the Sun. Mr. Wallis has translated and explained the original hymn in his *Cosmology of the R̥gveda*, pp. 34 ff.

R̥gveda X. 103. 1—3. The R̥ishi is Apratiratha, son of Indra. The metre is Trishtup. The original hymn is a prayer for aid and victory in a coming battle.

II.

Bṛihaspati. Indra.

BṚIHASPATI, fly with thy chariot hither, slayer of demons, driving off our foemen!

Be thou protector of our cars, destroyer, victor in battle, breaker-up of armies!

2 Conspicuous by thy strength, firm, foremost fighter, mighty and fierce, victorious, all-subduing,

The Son of Conquest, passing men and heroes, kine-winner, mount thy conquering car, O Indra!

3 Cleaver of stalls, kine-winner, armed with thunder, who quells an army and with might destroys it—

Follow him, brothers! quit yourselves like heroes, and like this Indra show your zeal and courage!

III.

Indra. Bṛihaspati.

PIERCING with conquering strength the cow-stalls, Indra, pitiless hero with unbounded anger,

Victor in fight, unshaken and resistless—may he protect our armies in our battles!

2 India guide these: 'Bṛihaspati, and Soma, the guerdon, and the sacrifice precede them;

And let the banded Maruts march in forefront of heavenly hosts that conquer and demolish!

3 Ours be the potent host of mighty Indra, King Varuṇa, the Maruts, and Âdityas!

Uplifted is the shout of Gods who conquer, high-minded Gods who cause the worlds to tremble.

Rigveda X. 103. 4—6. A continuation of I. The Ṛishi and metre are the same.

1 *Bṛihaspati*: the Lord of Prayer, frequently addressed together with Indra, appears here as a militant deity.

Rigveda X. 103. 7—9. A continuation of II. The Ṛishi and metre are the same.

2 *Guide these*: be the leader of our men. *The guerdon*: *dakṣhiṇā*: the honorarium bestowed upon the priests who perform the sacrifice before battle

IV.

Indra. Maruts.

BRISTLE thou up, O Maghavan, our weapons: excite
the spirits of my warring heroes!

Urge on the strong steed's might, O Vṛitra-slayer,
and let the din of conquering cars go upward!

2 May Indra aid us when our flags are gathered:
victorious be the arrows of our army!

May our brave men of war prevail in battle. Ye
Gods, protect us in the shout of onset!

3 That army of the foemen, O ye Maruts, which,
striving in its mighty strength, approaches.

Hide ye and bury it in pathless darkness that not a
man of them may know the other!

V.

Aghā.

BEWILDERING the senses of our foemen, seize thou
their bodies and depart, O Aghā!

Attack them, set their hearts on fire with sorrows:
so let our foes abide in utter darkness!

2 Advance, O heroes, win the day. May Indra be
your sure defence!

Mighty and awful be your arms, that none may
wound or injure you!

Rigveda X. 103. 10, 11. Stanza 3 is not taken from the Rigveda.
The Rishi and metre are the same.

2 *When our flags are gathered*: 'apparently comparable with the
signis collatis of the Romans.'—Ludwig.

Stanzas 1 and 2 are taken from Rigveda X. 103. 12, 13, concluding
the whole original hymn comprised in I.—V. 2. The Rishi is the
same. The metre is Trishṭup in stanza 1 and Anuṣṭup in 2. Stanza
3 is taken from Rigveda VI. 75. 16, ascribed to the Rishi Pāyu. The
metre is Trishṭup. In the Rigveda the deity of stanza 1 is Apvā,
said by Sāyaṇa to be a deity presiding over sin, and by Mahidhara to
mean sickness, or fear.

1 *Aghā*: Sin, personified. The Rigveda has *apve*, O Apvā.

- 3 Loosed from the bowstring fly away, thou arrow,
 , sharpened by our prayer!
 Go to the foemen, strike them home, and let not one
 be left alive!

VI.

Indra and others.

- LET ravens and strong-pinioned birds pursue them :
 yea, let that army be the food of vultures !
 Indra, let none escape, no sin-remover : behind them
 all let following birds be gathered ! "
- 2 This host of foemen, Maghavan ! that cometh on in
 warlike show—,
 , Meet it, O Vritra-slayer, thou, Indra, and Agni,
 with your flames !
- 3 There where the flights of arrows fall like boys whose
 locks are yet unshorn,
 Even there may Brahmanaspati, may Aditi protect
 us well, protect us well through all our days !

VII.

Indra.

- DRIVE Râkshasas and foes away, break thou in
 pieces Vritra's jaws :
 O Vritra-slaying Indra, quell the foeman's wrath
 who threatens us !

Stanza 3 is taken from Rîgveda VI. 75. 17, ascribed to Pâyu.

Stanzas 1 and 2 are not taken from the Rîgveda. The metre is Trishṭup in stanza 1 ; Anusṭup in 2, and Pankti in 3.

1 *Ravens* : *kañkâh* : usually, herons ; but carrion-eaters seem to be intended. *Sin-remover* : *aghahârah* : meaning, perhaps, priest ; pious man, according to Sâyana.

3 *Like boys whose locks are yet unshorn* : 'The point of the comparison is not very obvious, but it may mean that the arrows fall where they list, as boys before they are left with the lock of hair, before the religious tonsure, play about wherever they like.'—Wilson. Professor Roth separates *viçikhâ* from *kumârâ*, and translates : 'Where the arrows fly, young and old ;' that is, feathered and unfeathered.

Stanzas 1 and 2 are taken from Rîgveda X. 152. 3, 4, ascribed to Indra's Mothers, the Consorts of the Gods. The metre is Anusṭup. The metre of stanza 3, which is not in the Rîgveda, is Virâdjagati (11 + 11 + 12 + 12).

1 *Râkshasas* : demons hostile to man.

- 2 O Indra, beat our foes away, humble the men who challenge us :
Send down to nether darkness him who seeks to do us injury !
- 3 Strong, ever-youthful are 'the arms of Indra, fair unassailable, never to be vanquished :
These first let him employ when need hath come on us, wherewith the Asuras' great might was overthrown.

VIII.

Soma. Varuṇa.

- THY vital parts I cover with thine armour : with immortality King Soma clothe thee !
Varuṇa give thee what is more than ample, and in thy victory may Gods be joyful !
- 2 Blind, O my foemen, shall ye be, even as headless serpents are :
May Indra slay each best of you when Agni's flame hath struck you down !
- 3 Whoso would kill us, whether he be a strange foe or one of us,
May all the Gods discomfit him ! My nearest, closest mail is prayer, my closest armour and defence.

3 *The Asuras' great might* : the Asuras here are demons who live in perpetual hostility with the Gods, a comparatively late sense of the word.

Stanzas 1 and 3 are taken from Rīgveda VI. 75. 18, 19, ascribed to Pāyū. Stanza 2 is not from the Rīgveda. The metre is Trishṭup in stanza 1 and Pankti in 3.

1 *Armour* : the *varman*, coat of mail, or defensive armour, protected the shoulders, back, chest, and lower parts of the body.

2 *Agni's flame* : the lightning.

3 In the Rīgveda this stanza is in the Anuṣṭup metre, and ends with the word 'prayer.'

IX.

Indra. All-Gods.

Like a dread wild beast roaming on the mountain*
 thou hast approached us from the farthest distance.
 Whetting thy bolt and thy sharp blade, 'O Indra,
 crush thou the foe and scatter those who hate us!

2 Gods, may our ears hear that which is auspicious,
 may our eyes see that which is good, ye holy!

Extolling you with still strong limbs and bodies,
 may we attain the age by Gods appointed!

3 Illustrious far and wide, may Indra bless us, may
 Pûshan bless us, master of all riches!

* May Târkshya with uninjured fellows bless us! Bṛi-
 haspati bestow on us his favour! Bṛihaspati bestow
 on us his favour!

* Stanza 1 is taken from Rîgveda X. 180. 2, ascribed to Jaya. The metre is Trishṭup. Stanzas 2 and 3 are taken from Rîgveda I. 89. 8, 6. The Rishi is Gotama. The metre is Trishṭup in 2, and Virâṭsthânâ, a variety of Trishṭup shortened by two syllables, in 3. The stanza, which I have treated as ordinary Trishṭup with an additional Pâda, ends, in the Rîgveda, with the first 'favour.'

2 *The age by Gods appointed*: according to the Commentator, one hundred and sixteen, or one hundred and twenty years. Prayers for life extending to a hundred winters, or autumns, frequently occur in the Rîgveda. The stanza which follows in the original hymn is more explicit: 'A hundred autumns stand before us, O ye Gods, within whose space ye bring our bodies to decay; Within whose space our sons become fathers in turn: break ye not in the midst our course of fleeting life!'

3 *Târkshya*: usually described as a divine horse, and probably a personification of the Sun. *Whose fellows are uninjured*: *ariṣṭhanemih*: taken by Benfey as a Proper Name, Târkshya Arisṭhanemi: 'the ring of whose chariot-wheel could not be cut.'—Stevenson.

APPENDICES.

- I. INDEX OF HYMNS.
- II. LIST OF REFERENCES TO THE RIGVEDA.
- III. LIST OF STANZAS NOT FOUND IN THE RIGVEDA.
- IV. INDEX OF NAMES, ETC.

I. INDEX OF HYMNS.

PART I.

			PAGE
I.	i.	1, Agni	1
"	"	2, "	3
"	"	3, "	5
"	"	4, "	8
"	"	5, "	10
"	ii.	1, "	12
"	"	2, "	14
"	"	3, "	17
"	"	4, "	19
"	"	5, "	20
II.	i.	1, "	23
"	"	2, "	24
"	"	3, Indra	25
"	"	4, "	27
"	"	5, Indra, the Maruts, the All-Gods, Brahmanaspati, Savitar	29
"	ii.	1, Indra, the Maruts, Soma, and Pushan	31
"	"	2, Indra.	33
"	"	3, "	34
"	"	4, Indra, Dawn, Vâta	35
"	"	5, Indra, Varuṇa, Mitra, Aryaman, Sarasvatî	37
III.	i.	1, Indra.	39
"	"	2, "	40
"	"	3, Indra, Varuṇa, Mitra, Aryaman, the Maruts, Dawn, Vishṇu	42
"	"	4, Indra	44
"	"	5, "	46
"	ii.	1, "	48
"	"	2, Indra, Varuṇa, Mitra, Aryaman, the Maruts	50
"	"	3, Indra	52
"	"	4, "	54
"	"	5, "	56
IV.	i.	1, Indra, Tvashṭar, Brahmanaspati, Parjanya, Aditi, the Âdityas	59

			PAGE
IV	ci.	2, Indra, Dawn, the Aṣvins ...	61
"	"	3, Indra, Vena ...	63
"	"	4, Indra ...	65
"	"	5, Indra, Tārکشya, Parvata ...	67
"	iii.	1, Indra ...	69
"	"	2, Indra. Dadhikrāvan ...	71
"	"	3, Indra. Soma. Dawn. The Gods ...	73
"	"	4, Indra ...	75
"	"	5, " ...	78
V.	i.	1, Indra. Âdityas ...	81
"	"	2, " ...	82
"	"	3, " ...	84
"	"	4, Agni. Dawn. Indra ...	86
"	"	5, Soma Pavamāna ...	88
"	ii.	1, Indra ...	90
"	"	2, Agni. Indra ...	91
"	"	3, Indra. Agni. Vāyu. Vishnu. The Maruts. Savitar... 93	
"	"	4, Soma Pavamāna ...	96
"	"	5, " ...	97
VI.	i.	1, " ...	99
"	"	2, " ...	100
"	"	3, " ...	102
"	"	4, " ...	104
"	"	5, " ...	106
"	ii.	1, " ...	109
"	"	2, " ...	111
"	"	3, " ...	114
"	"	4, " ...	115

PART II.

I.	i.	1, Soma Pavamāna ...	119
"	"	2, " ...	119
"	"	3, " ...	120
"	"	4, Agni ...	120
"	"	5, Varuṇa and Mitra ...	121
"	"	6, Indra ...	121
"	"	7, Indra and Agni ...	122
"	"	8, Soma Pavamāna ...	122

			PAGE
I.	i.	9, Soma Pavamâna	123
"	"	10, "	123
"	"	11, Indra	123
"	"	12, "	124
"	"	13, "	124
"	"	14, "	125
"	"	15, Soma Pavamâna	125
"	"	16, "	126
"	"	17, Indra	126
"	"	18, Soma Pavamâna	127
"	"	19, "	127
"	"	20, Agni	128
"	"	21, "	128
"	"	22, Indra	129
"	"	23, "	129
"	ii.	1, "	130
"	"	2, "	130
"	"	3, "	131
"	"	4, "	131
"	"	5, "	132
"	"	6, "	132
"	"	7, "	133
"	"	8, "	133
"	"	9, "	134
"	"	10, "	134
"	"	11, "	135
"	"	12, "	135
"	"	13, Agni	136
"	"	14, Dawn	136
"	"	15, The Aṣvins	136
"	"	16, Soma Pavamâna	137
"	"	17, "	137
"	"	18, "	138
"	"	19, "	138
"	"	20, "	139
"	"	21, "	139
"	"	22, "	140
II.	i.	1, Soma Pavamâna	141
		2, "	141

			PAGE
II.	i.	3, Soma Pavamāna	... 142
"	"	4,	... 142
"	"	5,	... 143
"	"	6, *Agni	... 143
"	"	7, Mitra and Varuṇa	... 143
"	"	8, Indra	... 144
"	"	9, Indra and Agni	... 145
"	"	10, Soma Pavamāna	... 145
"	"	11,	... 146
"	"	12, Indra	... 146
"	"	13,	... 147
"	"	14,	... 147
"	"	15, Soma Pavamāna	... 147
"	"	16,	... 148
"	"	17,	... 148
"	"	18, Indra	... 149
"	"	19,	... 150
"	ii.	1, Soma Pavamāna	... 150
"	"	2,	... 151
"	"	3,	... 151
"	"	4,	... 152
"	"	5, Agni	... 152
"	"	6, Mitra and Varuṇa	... 153
"	"	7, The Maruts	... 153
"	"	8, Indra and Agni	... 154
"	"	9, Soma Pavamāna	... 155
"	"	10,	... 155
"	"	11, Indra	... 156
"	"	12,	... 156
"	"	13,	... 157
"	"	14, Soma Pavamāna	... 157
"	"	15,	... 157
"	"	16,	... 158
"	"	17, Agni	... 159
"	"	18, Indra	... 159
"	"	19,	... 160
III.	i.	1, Soma Pavamāna	... 161
"	"	2,	... 161
"	"	3,	... 162

INDEX OF HYMNS.

				PAGE
• III.	i.	4,	Soma Pavamâna	... 163
"	"	5,	"	... 163
"	"	6,	Agni	... 164
"	"	7,	Mitra and Varuṇa	... 165
"	"	8,	Indra	... 165
"	"	9,	Indra and Agni	... 166
"	"	10,	Soma Pavamâna	... 166
"	"	11,	"	... 167
"	"	12,	"	... 167
"	"	13,	Indra	... 168
"	"	14,	"	... 168
"	"	15,	"	... 169
"	"	16,	Soma Pavamâna	... 169
"	"	17,	"	... 170
"	"	18,	"	... 170
"	"	19,	"	... 171
"	"	20,	Agni	... 172
"	"	21,	Indra	... 172
"	"	22,	"	... 173
"	ii.	1,	Soma Pavamâna	... 174
"	"	2,	"	... 174
"	"	3,	"	... 175
"	"	4,	"	... 176
"	"	5,	"	... 177
"	"	6,	"	... 177
"	"	7,	Agni	... 178
"	"	8,	Mitra and Varuṇa	... 178
"	"	9,	Indra	... 179
"	"	10,	Indra and Agni	... 179
"	"	11,	Soma Pavamâna	... 180
"	"	12,	"	... 180
"	"	13,	"	... 181
"	"	14,	Indra	... 181
"	"	15,	"	... 182
"	"	16,	Soma Pavamâna	... 182
"	"	17,	"	... 183
"	"	18,	"	... 183
"	"	19,	"	... 184
"	"	20,	"	... 185
"	"	21,	Agni	... 185

				PAGE
III. ii.	22,	Indra	...	186 •
" "	23,	"	...	186
IV. i.	1,	Soma Pavamâna	...	187 •
" "	2,	"	...	187
" "	3,	"	...	188
" "	4,	"	...	189
" "	5,	"	...	190
" "	6,	"	...	191
" "	7,	Agni	...	191
" "	8,	Mitra, Varuṇa, Aryaman	...	192
" "	9,	Indra	...	192
" "	10,	Indra and Agni	...	193
" "	11,	Soma Pavamâna	...	193
" "	12,	"	...	194
" "	13,	"	...	194
" "	14,	Indra	...	194
" "	15,	"	...	195
" "	16,	"	...	196
" "	17,	Soma Pavamâna	...	196
" "	18,	"	...	197
" "	19,	"	...	197
" "	20,	"	...	197
" "	21,	"	...	198
" "	22,	Agni	...	199
" "	23,	Indra	...	199
" "	24,	"	...	199
" ii.	1,	Soma Pavamâna	...	199
" "	2,	"	...	202
" "	3,	Agni	...	203
" "	4,	Mitra and Varuṇa	...	204
" "	5,	Indra	...	204
" "	6,	Indra and Agni	...	205
" "	7,	Soma Pavamâna	...	206
" "	8,	Indra	...	206
" "	9,	Soma Pavamâna	...	206
" "	10,	Soma Pavamâna	...	207
" "	11,	"	...	207
" "	12,	Agni	...	208
" "	13,	Indra	...	208
" "	14,	"	...	208

				PAGE
V.	i.	1, Soma Pavamâna	...	211
"	"	2, "	...	212
"	"	3, "	...	213
"	"	4, "	...	214
"	"	5, "	...	216
"	"	6, "	...	217
"	"	7, "	...	217
"	"	8, "	...	218
"	"	9, Agni	...	218
"	"	10, Indra	...	219
"	"	11, Soma Pavamâna	...	219
"	"	12, "	...	220
"	"	13, Indra	...	220
"	"	14, "	...	221
"	"	15, Soma Pavamâna	...	221
"	"	16, "	...	221
"	"	17, "	...	222
"	"	18, Agni	...	222
"	"	19, Indra	...	223
"	"	20, "	...	223
"	ii.	1, Soma Pavamâna	...	224
"	"	2, "	...	225
"	"	3, "	...	226
"	"	4, "	...	227
"	"	5, "	...	228
"	"	6, "	...	229
"	"	7, "	...	230
"	"	8, "	...	230
"	"	9, Agni	...	232
"	"	10, Indra	...	232
"	"	11, Soma Pavamâna	...	233
"	"	12, "	...	233
"	"	13, "	...	234
"	"	14, Indra	...	234
"	"	15, Indra	...	235
"	"	16, Soma Pavamâna	...	235
"	"	17, "	...	235
"	"	18, "	...	236
"	"	19, "	...	237
"	"	20, "	...	237

				PAGE
V.	ii.	21, Indra	...	237
"	"	22, "	...	238
"	"	23, "	...	239
VI.	i.	1, Agni	...	241
"	"	2, The Âdityas	...	242
"	"	3, Indra	...	242
"	"	4, Soma Pavamâna	...	243
"	"	5, Indra	...	243
"	"	6, "	...	244
"	"	7, Soma Pavamâna	...	244
"	"	8, "	...	245
"	"	9, "	...	245
"	"	10, Agni	...	246
"	"	11, Sûrya	...	247
"	ii.	1, Agni	...	247
"	"	2, "	...	248
"	"	3, Soma Pavamâna	...	248
"	"	4, Indra	...	249
"	"	5, "	...	249
"	"	6, Soma Pavamâna	...	250
"	"	7, Agni	...	250
"	"	8, Soma Pavamâna	...	251
"	"	9, Indra	...	251
"	"	10, Agni	...	252
"	"	11, Soma Pavamâna	...	252
"	"	12, Indra	...	252
"	"	13, Agni	...	253
"	"	14, "	...	253
"	"	15, Soma Pavamâna	...	254
"	"	16, Indra	...	254
"	"	17, Soma Pavamâna	...	255
"	"	18, "	...	255
"	"	19, Indra	...	256
"	ii.	20, Indra	...	257
"	iii.	1, Soma Pavamâna	...	257
"	"	2, Indra	...	258
"	"	3, Soma Pavamâna	...	259
"	"	4, Indra	...	259
"	"	5, Sûrya	...	260

						PAGE
VI.	iii.	6,	Indra	...	...	260
"	"	7,	Indra	...	...	261
"	"	8,	Sarasvân	...	...	261
"	"	9,	Sarasvati	...	...	261
"	"	10,	Savitar. Brahmanaspati. Agni	...	...	262
"	"	11,	Mitra and Varuna	...	...	262
"	"	12,	Indra	...	...	263
"	"	13,	Soma Pavamâna	...	...	263
"	"	14,	Agni	...	...	264
"	"	15,	"	...	...	265
"	"	16,	"	...	...	262
"	"	17,	Indra	...	...	266
"	"	18,	"	...	...	267
VII	i.	1,	Indra	...	...	269
"	"	2,	"	...	...	269
"	"	3,	Soma Pavamâna	...	...	270
"	"	4,	Agni	...	...	270
"	"	5,	Indra	...	...	271
"	"	6,	Agni	...	...	271
"	"	7,	Soma Pavamâna	...	...	272
"	"	8,	Indra	...	...	272
"	"	9,	"	...	...	273
"	"	10,	Agni	...	...	273
"	"	11,	"	...	...	273
"	"	12,	"	...	...	274
"	"	13,	"	...	...	274
"	"	14,	"	...	...	275
"	"	15,	"	...	...	275
"	"	16,	"	...	...	276
"	ii.	1,	"	...	...	276
"	"	2,	"	...	...	277
"	"	3,	"	...	...	277
"	"	4,	Agni	...	...	278
"	"	5,	"	...	...	278
"	"	6,	"	...	...	279
"	"	7,	"	...	...	279
"	"	8,	"	...	...	279
"	"	9,	"	...	...	280
"	"	10,	"	...	...	280

INDEX OF HYMNS.

			PAGE
VII.	ii.	11, Agni	... 281
"	"	12, "	... 281
"	"	13, "	... 282
"	"	14, "	... 282
"	iii.	1, Indra	... 283
"	"	2, Indra and Agni	... 283
"	"	3, Indra	... 284
"	"	4, "	... 284
"	"	5, Agni	... 285
"	"	6, Varuṇa	... 285
"	"	7, Indra	... 285
"	"	8, "	... 286
"	"	9, Viṣvakarman	... 286
"	"	10, Soma Pavamāna	... 287
"	"	11, Pūshan	... 288
"	"	12, The Maruts	... 288
"	"	13, Viśvedevas	... 288
"	"	14, Heaven and Earth	... 288
"	"	15, Indra	... 289
"	"	16, Oblations	... 289
"	"	17, Indra	... 290
"	"	18, "	... 290
"	"	19, "	... 291
"	"	20, Soma Pavamana	... 291
"	"	21, "	... 291
VIII.	i.	1, Agni	... 293
"	"	2, Indra	... 293
"	"	3, Agni	... 294
"	"	4, Viṣṇu	... 294
"	"	5, Vāyu, Indra and Vāyu	... 295
"	"	6, Soma Pavamāna	... 295
"	"	7, Agni	... 296
"	"	8, Indra	... 296
"	"	9, "	... 297
"	"	10, "	... 297
"	"	11, "	... 298
"	"	12, Agni	... 298
"	"	13, Indra	... 298
"	"	14, "	... 299

			PAGE
VIII.	ii.	1, Indra	300
"	"	2, "	300
"	"	3, Agni	301
"	"	4, Indra	301
"	"	5, Vishṇu	302
"	"	6, Indra	302
"	"	7, "	303
"	"	8, Soma Pavamâna	303
"	"	9, Indra	304
"	"	10, "	304
"	"	11, Agni	304
"	"	12, Soma Pavamâna	305
"	"	13, Indra	305
"	"	14, Indra and Agni	305
"	"	15, Indra	306
"	"	16, Soma Pavamâna	306
"	"	17, Indra and Agni	307
"	"	18, Agni	307
"	"	19, "	308
"	iii.	1, "	308
"	"	2, Soma Pavamâna	309
"	"	3, Indra	309
"	"	4, "	310
"	"	5, "	310
"	"	6, Dawn	311
"	"	7, The Aṣvins	311
"	"	8, Dawn	312
"	"	9, The Aṣvins	313
"	"	10, Agni	313
"	"	11, Dawn	314
"	"	12, The Aṣvins	314
"	"	13, Agni	315
"	"	14, Dawn	315
"	"	15, The Aṣvins	316
"	"	16, Dawn	317
"	"	17, The Aṣvins	317
"	"	18, Soma Pavamâna	318
IX.	i.	1, "	319
"	"	2, Indra	319

					PAGE
IX.	i.	3,	Indra	...	320
"	"	4,	Agni	...	320
"	"	5,	"	...	321
"	"	6,	"	...	321
"	"	7,	Indra	...	321
"	"	8,	The Maruts	...	322
"	"	9,	Sūrya	...	322
"	"	10,	Indra	...	323
"	"	11,	"	...	323
"	"	12,	"	...	324
"	"	13,	"	...	324
"	"	14,	"	...	324
"	"	15,	"	...	325
"	"	16,	"	...	325
"	"	17,	Soma Pavamāna	...	326
"	"	18,	Agni	...	327
"	ii.	1,	"	...	327
"	"	2,	"	...	328
"	"	3,	"	...	329
"	"	4,	"	...	329
"	"	5,	"	...	329
"	"	6,	"	...	329
"	"	7,	Gods	...	330
"	"	8,	Agni	...	330
"	"	9,	Indra	...	331
"	"	10,	The Waters	...	331
"	"	11,	Vāta	...	331
"	"	12,	Agni	...	332
"	"	13,	Vena	...	332
"	iii.	1,	Indra	...	333
"	"	2,	Bṛhaspati. Indra	...	334
"	"	3,	Indra. Bṛhaspati	...	334
"	"	4,	Indra. The Maruts	...	335
"	"	5,	Aghā	...	335
"	"	6,	Indra and others	...	336
"	"	7,	Indra	...	336
"	"	8,	Soma. Varuṇa	...	337
"	"	9,	Indra. All-Gods	...	338

II. LIST OF REFERENCES TO THE RIGVEDA.

	PAGE		PAGE
I. 1. 7	... 4	I. 19. 1	... 4
2. 7, 8, 9	... 153	22. 16—21	... 302
3. 4, 5, 6	... 204	22. 17	... 44
3. 10	... 37	23. 4—6	... 143
4. 1	... 33	25. 19	... 285
4. 1, 2, 3	... 195	26. 10, 6, 7	... 293
5. 1	... 34	27. 1	... 4
5. 1, 2, 3	... 134	27. 1—3	... 296
6. 1, 2, 3	... 263	27. 4	... 6
6. 4, 5, 7	... 153	27. 4, 6, 5	... 270
7. 1	... 39	27. 7, 9	... 253
7. 1—4	... 144	27. 10	... 4
7. 5	... 28	27. 10—12	... 301
7. 10, 6, 8	... 293	30. 1	... 42
8. 1	... 38	30. 4	... 36
8. 5	... 34	30. 4—6	... 289
9. 1	... 36	30. 7	... 34
9. 4	... 41	30. 7—9	... 135
10. 1	... 68	30. 13	... 32
10. 1—3	... 239	30. 13—15	... 194
10. 5	... 74	34. 2, 5, 9	... 318
11. 1	... 68	36. 1	... 13
11. 1—3	... 150	36. 13	... 13
11. 4	... 73	36. 19	... 12
11. 4, 5, 8	... 223	37. 3	... 29
12. 1	... 2	37. 10	... 43
12. 1—3 •	... 143	40. 3	... 13
12. 6, 8, 9	... 152	41. 1	... 9
12. 7	... 7	44. 1	... 37
13. 1, 4	... 241	44. 1, 2	... 321
15. 5	... 45	44. 13	... 11
18. 1	... 30	45. 1	... 22
18. 6	... 35	46. 1	... 36

	PAGE		PAGE
I. 46. 1—3	... 311	I. 89. 8, 5	.. 338
47. 1	... 61	90. 1	... 43
49. 3	... 74	92. 1—3	... 317
50. 1	... 7	92. 13—15	... 312
51. 1	... 77	92. 16, 18, 17	... 313
52. 1	... 77	94. 1	... 15
57. 4	... 76	94. 1, 4, 3	... 191
69. 1	... 16	101. 1	... 78
74. 1—3	... 247	105. 1	... 86
75. 3—5	... 276	105. 5	... 75
79. 4	... 23	113. 1—3	... 315
79. 4—6	... 281	127. 1	... 95
79. 7—9	... 275	127. 1—3	... 326
80. 1	... 84	130. 1	... 93
80. 3	... 85	139. 1	... 94
80. 7	... 85	139. 5	... 57
81. 1	... 85	149. 3—5	... 320
81. 1—3	... 181	150. 1	... 23
81. 3	... 85	157. 1—3	... 317
81. 4	... 87	175. 1—3	... 257
82. 1	... 86	II. 5. 3.	... 21
82. 2	... 85	22. 1	... 93
82. 4	... 88	22. 1, 3, 2	... 267
84. 1	... 70	22. 4	... 95
84. 1, 3, 2	... 186	41. 4—6	... 165
84. 4	... 70	41. 10	... 40
84. 4—6	... 172	III. 1. 23	... 17
84. 7	... 79	9. 1	... 14
84. 7—9	... 238	9. 2	... 12
84. 10	... 84	10. 5	... 23
84. 10 12	... 182	10. 7	... 23
84. 13	... 36	11. 5, 7, 6	... 280
84. 13—15	... 165	12. 1—3	... 122
84. 15	... 31	12. 4—6	... 307
84. 16	... 69	12. 5—8	... 283
84. 19	... 48	12. 9, 7, 8	... 305
84. 19, 20	... 310	16. 1	... 13
86. 8	... 288	27. 7—9	... 265

	PAGE		PAGE
III. 27. 13—15	.. 277	V. 16. 1	.. 20
29. 2	... 18	18. 1	... 19
30. 2 ₃	... 66	24. 1	... 92
40. 6	... 39	24. 1, 2, 4	... 199
45. 1	... 48	25. 7	... 19
45. 1—3	... 309	26. 1—3	... 274
51. 1	... 76	31. 4.	... 91
51. 10	... 34	32. 1	... 63
51. 10 12	... 34	38. 1	... 74
52. 1	... 41	39. 1	... 70
53. 1	... 68	39. 1—3	... 208
62. 10 ₄	... 262	44. 14	... 329
62. 16	... 43	44. 15	... 329
62. 16—18	... 121	68. 1—3	... 204
IV. 3. 1	... 16	68. 3—5	... 262
8. 1	... 4	70. 1—3	... 178
9. 1	... 6	75. 1	... 86
10. 1	... 90	75. 1—3	... 314
10. 1—3	... 321	76. 1—3	... 316
15. 3.	... 7	79. 1	... 87
17. 8	... 67	79. 1—3	... 314
30. 1	... 10	82. 4	... 30
31. 1	... 34	87. 1	... 94
31. 1—3	... 124	VI. 2. 1	... 19
32. 1	... 36	2. 4	... 74
39. 6	... 72	2. 6	... 19
47. 1—3	... 295	7. 1	... 15
52. 1—3	... 311	7. 1, 4, 2	... 203
56. 5, 7	... 288	15. 7—9	... 282
V. 1. 1	... 17	16. 1	... 2
1. 1—3	... 315	16. 1—3	... 264
6. 1.	... 88	16. 10	... 2
6. 1, 3, 2	... 313	16. 10—12	... 120
6. 4	... 86	16. 13	... 3
6. 4, 5, 9.	... 185	16. 16	... 3
10. 1	... 19	16. 16—18	... 128
11. 1, 6, 2	... 164	16. 28	... 5
13. 2—4	... 252	16. 34	... 2

	PAGE		PAGE
VI. 16. 34—36	... 250	VI. 61. 10	... 261
16. 37—39	... 307	70. 1	... 77
16. 43	... 6	75. 16	... 335
16. 43—45	... 218	75. 17	... 336
17. 15	... 92	75. 18, 19	... 337
24. 6	... 15	VII. 1. 1	... 16
32. 1	... 64	1. 1—3	... 246
42. 1	... 71	3. 1—3	... 218
42. 1—	... 258	6. 1	... 18
43. 1	... 81	8. 1	... 16
44. 1	... 71	12. 1—3	... 232
44. 4	... 72	15. 3	... 247
45. 1	... 23	15. 7	... 6
45. 7	... 90	15. 13	... 6
45. 22	... 25	16. 1	... 10
45. 22—24	... 301	16. 1, 2	... 136
45. 25	... 31	16. 5	... 14
45. 28	... 40	16. 7	... 9
46. 1	... 46	16. 11	... 12
46. 1—3	... 146	16. 11. 12	... 273
46. 3	... 57	21. 1	... 63
46. 7	... 52	22. 1	... 82
46. 9	... 53	22. 1—3	... 168
47. 11	... 67	22. 4—6	... 324
48. 1	... 8	23. 1	... 66
48. 1, 2	... 128	24. 1	... 63
48. 7	... 8	27. 1	... 64
48. 9, 10	... 294	31. 1	... 33
51. 13	... 24	31. 1—3	... 130
52. 9	... 283	31. 4	... 29
53. 10	... 283	31. 10	... 66
57. 1	... 40	31. 10—12	... 323
57. 4	... 31	32. 1	... 57
58. 1	... 17	32. 1, 2	... 302
59. 6	... 56	32. 4	... 59
60. 4—6	... 154	32. 8	... 57
60. 7—9	... 179	32. 11	... 56
60. 10—12	... 205	32. 14, 15	... 304

	PAGE		PAGE
VII. 32. 16	... 54	VIII. 2. 16—18	... 131
32. 18	... 62	2. 19	... 45
32. 18, 19	... 324	2. 25	... 27
32. 20	... 47	2. 25, 27, 26	... 300
32. 20, 21	... 157	3. 1	... 47
32. 22	... 46	3. 1, 2	... 254
32. 22, 23	... 123	3. 3	... 49
32. 24	... 62	3. 3, 4	... 290
32. 26	... 51	3. 5	... 49
32. 26, 27	... 260	3. 5, 6	... 286
56. 1	... 89	3. 7	... 50
59. 3	... 47	3. 7, 8	... 283
66. 4—6	... 242	3. 15	... 49
66. 7—9	... 192	3. 15, 16	... 244
74. 1	... 61	3. 17	... 60
74. 1, 2	... 136	4. 1	... 55
81. 1	... 61	4. 1, 2	... 220
81. 1, 2	... 136	4. 3	... 49
94. 1—3	... 166	4. 3, 4	... 310
94. 4—6	... 145	4. 7, 8	... 290
96. 4	... 261	4. 9	... 55
100. 6, 5, 7	... 294	4. 11	... 62
VIII. 1. 1	... 47	5. 1	... 43
1. 1, 2	... 243	6. 1, 3, 2	... 232
1. 5	... 58	6. 4	... 29
1. 6	... 58	6. 4, 6, 5	... 299
1. 7	... 54	6. 5	... 36
1. 10	... 59	6. 10	... 32
1. 12	... 48	6. 10—12	... 271
1. 18	... 12	6. 19	... 37
1. 20	... 62	6. 28	... 30
1. 24	... 48	6. 30	... 7
1. 24—26	... 249	11. 7—9	... 208
2. 1	... 27	12. 1	... 81
2. 1—3	... 133	12. 16	... 79
2. 13—15	... 325	13. 1	... 78
2. 14	... 44	13. 1—3	... 135
2. 16	... 33	14. 1	... 27

	PAGE		PAGE
VIII. 14. 1—3	... 331	VIII. 23. 14	... 24
14. 5	... 27	23. 15	.. 24
14. 5, 7, 8	... 297	24. 1	... 79
14. 13	... 41	24. 13	... 79
15. 1	... 78	24. 13—15	... 272
15. 4	.. 78	24. 16	... 79
15. 4—6	... 159	24. 16—18	... 304
15. 7—9	... 298	24. 19	... 79.
16. 1	.. 31	24. 24	... 82
17. 1	... 38	27. 1	... 11
17. 1—3	.. 121	32. 7	... 45
17. 11	... 33	32. 10	... 43
17. 11—13	... 132	32. 21	... 44
17. 14	... 55	33. 1	... 51
18. 7.	... 24	33. 4	... 57
18. 10	... 82	33. 7	... 60
18. 18	... 82	33. 7—9	... 306
19. 1,	... 25	33. 10	... 52
19. 1, 2	... 304	34. 1	... 70
19. 3	... 25	34. 1, 3, 2	... 325
19. 3, 4	... 253	38. 1—3	... 193
19. 15	... 25	44. 4—6	... 277
19. 19	... 25	44. 12—14	... 308
19. 19, 20	... 280	44. 16	... 6
19. 30	... 25	44. 16, 18, 17	... 276
19. 30, 31	... 328	45. 1	... 29
20. 1	... 83	45. 1—3	... 237
20. 21	... 83	45. 4	... 42
21. 1	... 84	45. 16	... 29
21. 1, 2	... 129	45. 22	... 33
21. 3	... 89	45. 22—24	... 133
21. 5	... 84	45. 26	... 28
21. 9	... 82	45. 28	... 40
21. 11	... 83	45. 40	... 29
21. 13	... 82	45. 40, 42, 41	... 192
21. 13, 14	... 249	45. 41	... 41
23. 1	... 24	46. 1	... 38
23. 13	... 25	46. 1	... 41

	PAGE		PAGE
VIII. 46. 10	... 37	VIII. 59 3, 4	... 206
46. 14	... 52	59. 5	... 55
49. 1, 2	... 279	59. 5, 6	... 156
49. 5	... 9	59. 7	... 53
49. 9	... 8	60. 1	... 2
49. 9, 10	... 278	60. 10, 11	... 279
49. 11	... 10	60. 14	... 11
49. 15	... 10	61. 12	... 26
49. 19	... 9	61. 12, 11, 10	... 289
50. 1	... 58	61. 13—15	... 265
50. 1, 2	... 221	63. 1	... 20
50. 5	... 50	63. 1—3	... 281
50. 5, 6	... 284	63. 4	... 20
50. 7	... 47	63. 11	... 7
50. 7, 8	... 284	64. 10	... 3
50. 13	... 54	64. 10—12	... 298
50. 13, 14	... 235	65. 10—12	... 179
50. 17, 18	... 261	70. 1	... 34
51. 8	... 81	70. 1—3	... 132
52. 1	... 72	71. 7	... 33
53. 1	... 39	72. 1	... 29
53. 1—3	... 242	73. 1—3	... 232
53. 7	... 30	73. 4—6	... 279
55. 1	... 47	73. 7	... 8
55. 1, 2	... 125	77. 1	... 46
55. 7	... 54	77. 1, 2	... 124
55. 7, 8	... 305	77. 1	... 46
57. 1	... 72	77. 3	... 59
57. 1—3	... 320	77. 5	... 62
57. 4	... 74	78. 1	... 51
58. 1	... 73	78. 3	... 51
58. 2	... 273	78. 5—7	... 255
58. 4	... 34	79. 1	... 53
58. 4—6	... 269	79. 1, 2	... 269
58. 8	... 74	79. 5	... 49
59. 1	... 54	79. 5, 6	... 252
59. 1, 2	... 169	81. 1	... 33
59. 3	... 48	81. 1—3	... 130

	PAGE		PAGE
VIII. 81. 4	... 31	VIII. 85. 16	... 56
81. 7	... 34	86. 1	... 50
81. 7, 9	... 297	86. 4	... 52
81. 10	... 42	86. 7	... 51
81. 16	... 26	86. 10	... 75
81. 19	... 33	86. 10—12	... 168
81. 19—21	... 131	86. 13	... 94
81. 22	... 39	87. 1	... 79
81. 22—24	... 300	87. 1—3	... 186
81. 25	... 26	87. 4	... 81
81. 28	... 46	87. 4—6	... 223
81. 28—30	... 149	87. 7	... 83
81. 31	... 28	87. 7—9	... 129
82. 1	... 27	87. 10	... 83
82. 1—3	... 259	87. 10—12	... 208
82. 4	... 28	87. 17	... 37
82. 7	... 26	88. 1	... 61
82. 7—9	... 219	88. 1, 2	... 147
82. 7	... 26	88. 3	... 53
82. 16	... 41	88. 3, 4	... 234
82. 18	... 30	88. 5	... 62
82. 19	... 285	88. 5, 6	... 296
82. 23	... 32	88. 7	... 56
82. 25	... 42	90. 5	... 50
82. 28	... 35	90. 11	... 55
82. 31	... 32	90. 11, 12	... 322
82. 31—33	... 323	91. 4	... 5
82. 34	... 40	91. 7	... 5
83. 1	... 32	91. 7—9	... 172
83. 4	... 35	91. 13	... 4
83. 4—6	... 323	91. 13—15	... 282
84. 1	... 71	91. 22	... 5
84. 4	... 70	92. 1	... 10
84. 4—6	... 160	92. 1, 3, 2	... 273
84. 7	... 71	92. 2	... 11
84. 7—9	... 251	92. 4	... 13
85. 7	... 65	92. 6	... 10
85. 13	... 65	92. 6, 7	... 285

	PAGE		PAGE
VIII. 92. 8	... 24	IX. 25. 1—3	... 166
92. 8, 9	... 159	27. 1—4, 6	... 229
92. 12	... 25	27. 5	... 228
VALAKHILYA. 1. 1	... 46	28. 1—5	... 228
1. 1, 2	... 147	28. 6.	... 229
3. 7	... 60	29. 1—3	... 319
3. 9, 10	... 291	32. 1	... 97
4. 9, 10	... 303	32. 1—3	... 139
5. 5	... 56	33. 1	... 97
8. 5	... 91	33. 1—3	... 138
IX. 1. 1	... 96	33. 1—3	... 156
1. 1—3	... 125	33. 4	... 96
2. 1—10	... 188	33. 4—6	... 157
2. 6	... 100	36. 1	... 99
3. 1—10	... 225	37. 1—6	... 230
3. 9	... 137	38. 6	... 227
4. 1—10	... 189	39. 1—6	... 163
6. 1	... 101	40. 1	... 99
7. 1—9	... 202	40. 1—3	... 167
8. 1—9	... 212	41. 1	... 99
9. 1	... 97	41. 1—6	... 162
9. 1, 3, 2	... 159	42. 2—4	... 137
10. 1—9	... 199	44. 1	... 102
10. 4	... 98	47. 1	... 102
11. 1—3	... 119	48. 1—5	... 151
11. 4—9	... 259	49. 1—5	... 257
12. 1—9	... 204	50. 1—5	... 216
13. 1—9	... 213	51. 1	... 101
14. 1	... 98	51. 1, 3, 2	... 219
15. 8	226, 227	52. 1	... 100
18. 1	... 97	53. 1—4	... 309
18. 1—3	... 136	54. 1—3	... 137
19. 1, 3, 2	... 181	55. 1—4	... 177
19. 6	... 138	58. 1	... 101
20. 1—7	... 176	58. 1—4	... 190
23. 2	... 101	61. 1	... 100
24. 1—7	... 175	61. 1—3	... 217
25. 1	... 97	61. 4—6	... 143

	PAGE		PAGE
IX. 61. 7—9	... 194	IX. 64. 28—30	... 119•
61. 10	... 96	65. 1—3	... 163
61. 10—12	... 122	65. 4	... 97
61. 13	... 99	65. 4—6	... 142
99. 13—15	... 237	65. 10	... 96
61. 16	... 98	65. 10—12	... 145
61. 16—18	... 161	65. 16—18	... 151
61. 19	... 96	65. 19	... 101
61. 19—21	... 147	65. 19—21	... 180
61. 22	... 100	65. 22—24	... 207
61. 25	... 102	65. 28	... 100
61. 25—27	... 217	66. 10—12	... 120
61. 28	... 97	66. 19	... 262
61. 28—30	... 141	66. 19—21	... 274
62. 1—3	... 150	66. 25—27	... 233
62. 4—6	... 182	67. 1—3	... 235•
62. 7—9	... 177	67. 16, 18, 17	... 326
62. 10	... 102	67. 31, 32	... 230
62. 19	... 99	68. 1	... 113
62. 22—24	... 191	69. 6, 2, 4	... 245
62. 25—27	... 111	70. 1	... 112
63. 1	... 101	70. 1—3	... 255
63. 7	... 100	75. 1	... 111
63. 7—9	... 318	75. 1—3	... 127
63. 22	... 98	76. 1	... 112
63. 22—24	... 221	76. 1—3	... 220
63. 24	... 100	77. 1—4	... 318
63. 25, 27, 26	... 306	79. 1	... 111
64. 1	... 101	82. 1	... 113
64. 1—3	... 142	82. 1—3	... 234
64. 4	... 183	83. 1	... 113
64. 4—6	... 187	83. 1—3	... 158
64. 7—9	... 174	85. 1	... 112
64. 10	... 98	86. 4—6	... 161
64. 13	... 101	86. 10—12	... 187
64. 13—15	... 152	86. 16	... 111
64. 22	... 96	86. 16—18	... 205
64. 22—24	... 193	86. 19	... 112

	PAGE		PAGE
IX. 86. 20—22	... 143	IX. 97. 49—51.	... 255
86. 39, 38, 37	... 174	97. 52	... 108
86. 43	... 113	97. 52—54	... 198
86. 43—45	... 291	98. 1	... 109
87. 1	... 104	98. 1, 5, 3	... 221
87. 1, 2	... 123	98. 7	... 110
87. 4	... 106	98. 7, 6, 10	... 236
88. 1, 2, 7	... 263	98. 7, 10, 12	... 303
90. 1	... 107	99. 1	... 110
90. 1	... 105	100. 1	... 110
90. 2—4	... 252	100. 6, 7, 9	... 184
91. 2	... 108	101. 1	... 109
93. 1	... 107	101. 1, 2, 3	... 127
93. 1—3	... 254	101. 4	... 109
94. 1	... 103	101. 4—6	... 157
95. 1	... 106	101. 7	... 109
95. 3	... 109	101. 7—9	... 148
96. 1	... 106	101. 10	... 109
96. 5	... 105	101. 10, 12, 11	... 197
96. 5—7	... 171	101. 13	... 110
96. 13	... 106	101. 13—15	... 248
96. 17—19	... 211	102. 1	... 114
97. 1	... 105	102. 1—3	... 183
97. 1—3	... 251	102. 4	... 23
97. 4	... 107	103. 1	... 115
97. 7	... 105	103. 3	... 115
97. 7—9	... 199	104. 1	... 114
97. 10	... 103	104. 4	... 115
97. 10—12	... 185	104. 1—3	... 206
97. 13—15	... 146	105. 1	... 114
97. 12	... 107	105. 1—3	... 197
97. 21	... 107	105. 4	... 115
97. 34—36	... 155	105. 4—6	... 291
97. 34	... 105	106. 1	... 114
97. 37—39	... 243	106. 1—3	... 126
97. 30	... 106	106. 4	... 114
97. 40—42	... 224	106. 7	... 114
97. 41	... 108	106. 7—9	... 235

	PAGE		PAGE
IX. 106. 10—12	... 170	IX. 109. 1, 3, 2	... 245
106. 10	... 115	109. 4	... 89
106. 13	... 115	109. 4—6	... 222
106. 14	... 140	109. 7	... 90
107. 1	... 102	109. 10	... 89
107. 1—3	... 233	109. 10—12	... 237
107. 4	... 102	109. 13	... 89
107. 4, 5	... 123	109. 16—13	... 207
107. 6	... 104	110. 1	... 89
107. 8	... 103	110. 1, 3, 2	... 244
107. 8, 9	... 180	110. 2	... 89
107. 10	... 103	110. 7, 5, 4	... 272
107. 10, 11	... 305	110. 8, 6, 9	... 270
107. 12	... 103	111. 1	... 94
107. 12, 13	... 139	111. 1, 3, 2	... 287
107. 14	... 104	X. 3. 1—3	... 278
107. 14—16	... 155	8. 1	... 16
107. 17	... 104	9. 1—3	... 331
107. 19	... 103	9. 4	... 7
107. 19, 20	... 167	10. 1	... 68
107. 21	... 103	21. 1	... 87
107. 21, 22	... 194	23. 1	... 67
107. 23	... 104	25. 1	... 87
107. 25	... 104	43. 1	... 77
108. 1	... 115	46. 1	... 18
108. 1, 2	... 126	46. 5	... 17
108. 3	... 116	47. 1	... 63
108. 3, 4	... 170	55. 5	... 65
108. 5	... 116	55. 5—7	... 321
108. 6	... 117	56. 1	... 15
108. 7	... 116	73. 9	... 66
108. 7, 8	... 250	73. 11	... 64
108. 9	... 116	81. 6	... 286
108. 9, 10	... 183	87. 19	... 18
108. 11	... 116	87. 25	... 21
108. 13	... 116	89. 4	... 68
108. 13, 14	... 197	91. 5, 7, 8	... 178
109. 1	... 88	91. 6	... 329

	PAGE		PAGE
X. 101. 13—15	... 248	X. 141. 6	... 271
103. 1—3	... 333	147. 1	... 76
103. 4—6	... 334	148. 1	... 63
103. 7—9	... 334	152. 3, 4	... 336
103. 10—11	... 335	153. 1	... 35
103. 12, 13	... 335	153. 2	... 27
105. 1	... 45	156. 1—5	... 275
115. 1	... 14	157. 1	... 92
120. 1—3	... 266	157. 1—3	... 199
123. 6	... 64	170. 1—3	... 260
123. 6—8	... 332	172. 1	... 91
126. 1	... 88	172. 4	... 92
133. 1—3	... 324	178. 1	... 67
134. 1	... 78	180. 2	... 338
134. 1, 5, 2	... 196	185. 1	... 38
134. 7	... 36	186. 1	... 37
140. 1—6	327, 328	186. 1—3	... 331
141. 3	... 20	189. 1—3	... 247

III. LIST OF STANZAS NOT FOUND IN THE RIGVEDA.

	PAGE		PAGE
I. i. i. 1. 10	... 3	I. iv. ii. 3. 2	... 73
i. ii. 2. 1	... 14	iv. ii. 3. 10	... 75
i. ii. 4. 2	... 19	iv. ii. 4. 3	... 76
i. ii. 4. 10	... 20	v. i. 5. 9	... 90
i. ii. 5. 2, 3	... 21	v. ii. 1, 2, 4—6, 8—10	90, 91
ii. ii. 1. 10	... 32	v. ii. 2. 3	... 92
ii. ii. 3. 8	... 35	v. ii. 2. 4	... 92
ii. ii. 4. 3	... 36	v. ii. 2. 7	... 92
ii. ii. 5. 6	... 38	v. ii. 2. 9	... 92
iii. i. 1. 3	... 39	v. ii. 2. 10	... 92
iii. i. 2. 6	... 41	v. ii. 3. 2	... 93
iii. i. 2. 9	... 42	v. ii. 3. 8	... 95
iii. i. 4. 2	... 44	II. iii. 1. 22. 1—3	... 173
iii. i. 4. 4	... 44	v. ii. 8. 3—6	... 230
iii. i. 4. 9	... 46	viii. i. 6. 1, 2	... 271
iii. ii. 5. 6	... 57	viii. i. 14. 1—3	... 299
iv. i. 1. 2	... 59	viii. ii. 19. 1—3	... 308
iv. i. 1. 6	... 60	ix. i. 2. 1—3	... 319
iv. i. 1. 7	... 60	ix. ii. 4. 1	... 329
iv. i. 2. 3	... 61	ix. ii. 7. 1—3	... 330
iv. i. 3. 9	... 64	ix. ii. 8. 1—3	... 330
iv. i. 4. 5	... 66	ix. ii. 12. 1—3	... 332
iv. i. 5. 5	... 67	ix. iii. 4. 3	... 335
iv. i. 5. 6	... 68	ix. iii. 6. 1, 2	... 336
iv. ii. 2. 2	... 71	ix. iii. 7. 3	... 336
iv. ii. 2. 5	... 72	ix. iii. 8. 2	... 337

IV. INDEX OF NAMES, ETC.

- Abhiplava*, 93, 131. *Agni Pāvaka*, 327. *Apanavāna*, 5.
Adhvaryu(s), 62, 79, *Agni Tāpasa*, 120, 271. *Apratiratha*, 333.
191, 119, 219, 243, *Ahi*, 3, 84, 91, 259, *Āpri*, 241.
258. 325. *Apsarases*, 114.
Aditi, 20, 21, 24, 42, *Aindravāya*, 250. *Āptya*. See *Trita Āptya*.
60, 78, 192, 196, 242, *Ājāh*, *Ajas*, 174, 187. *Apvā*, 335.
336. *Ākhaṇḍala*, 132. *Arishlanemi*, 67.
Āditya, 20, 21, 55, 112, *Akrishṭā Māshāh*, 174. *Ārjikas*, 207.
322. *All-God*, 186. *Aruṇa*, 178, 329.
Ādityas, 21, 22, 50, 60, *All-Gods*, 29, 51, 87. *Ārya*, 10, 154, 273, 291.
81, 82, 89, 165, 192, *Amahīyu*, 96—100, *Āryun*, 15, 25, 27, 28,
194, 199, 242, 334. 102, 122, 141, 147, 38, 52, 55, 78, 137,
Agastya, 257. 161, 194, 217, 237. 159, 253.
Aghā, 335. *Ambarīsha*, 7, 109, 110, *Aryaman*, 11, 37, 38,
Agnyo Dhishṇyāh, 88, 221, 236, 303. 41—43, 50, 88, 192,
207, 222, 237, 245. *Amrita*, *Amrit*, 59, 170 193, 197, 242, 323.
Agni, 1—25, 35, 49, 56, 182, 231, 255, 272, *Ashṭi*, 93.
68, 73, 86, 88, 90—92, 332. *Asiknī*, 137, 261.
94, 95, 98, 105, 113, *Anānata*, 94, 287. *Asita*, 97, 98, 101, 119,
120, 122, 128, 136, *Anavas*, 52, 91. 139, 169, 175, 176,
143, 145, 152—154, *Anava*, 55, 220. 181, 196, 199, 202,
159, 164—166, 171, *Anavas*, 55. 212—214, 226, 259.
172, 178—180, 185, *Ancestral Spirits*, 85. *Āstārapankti*, 86.
191—193, 199, 203, *Angiras*, 3, 7, 21, 104, *Asura*, 18, 65, 110,
205, 208, 218, 219, 108, 120, 164, 279. 253, 267.
222, 232, 211, 246— *Angirasas*, *Angirases*, *Asuras*, 50, 260, 337.
248, 250, 252, 253, 7, 21, 94, 164, 170, *Aśva*, 272.
262, 264—266, 270, 177, 256, 297, 327. *Aśvasūkti*, 27, 41, 78,
271, 273—285, 289, *Āngirasa*, 116. 159, 297, 298, 331.
293, 294, 296, 298, *Anhomuch*, 88. *Aśvina*, 61.
304—308, 313, 315, *Ansumati*, 65. *Aśvins*, 35, 36, 57, 61,
316, 320, 321, 322, *Anu*, 55, 91. 73, 86, 136, 165, 202,
326, 327—330, 332, *Anushṭup*, 19, 33. 212, 311, 313—318,
336, 337. *Anushṭup Pipṛlikama-* 321.
Agni Chākshusha, 114, *dhyā*, 88. *Atharvan*, 3, 36, 170,
115, 126, 140. *Apānnapāt*, 14. 266.

- Atharvans*, 119. 173, 180, 202, 207, 250, 252, 254, 292.
Atharvaveda, 16. 248. *Bulls (priests)*, 277.
Atijagati, 75, 93, 168. *Bhr̥igus*, 91, 110, 173,
Atigakvarī, 627. 244. *Chakshus Mānava*, 14,
Atithigva, 11, 81, 217. *Bhujyu*, 56. 170.
Atkila, 13. *Bhuvana*, 92, 199, 286. *Consorts of Gods*, 27, 35,
Atri, 19, 70, 74, 102. *Bird, the (the Sun)*, 336.
Atri Bhauma, 291. 247, 322. *Cow, the (Pṛiṇi)*, 32.
Atyashī, 93, 287. *Black skin*, 99, 162. *Cows*, 26, 124, 154,
Aurva, 5. *Brahma*, 266, 331. 173, 182, 229, 246,
Ausija, 30, 262. *Brahman*, 21, 30, 84, 256, 264, 317.
Avabhṛitha, 32. 90, 149, 171, 319.
Avasyu, 86, 91, 314. *Brahmans*, 69, 91, 121, *Dadhikr̥ā*, 72.
Avatsāra, 101, 137, 239. *Dadhikr̥ās*, 72, 166.
177, 190, 309, 318, *Brāhman(s)*, 45, 133, *Dadhikr̥āvan*, 72, 73.
329. 231. *Dadhyach*, 36, 165, 170.
Āyāsyā, 102. *Brāhmaṇḍachchhāns̥*, 45. *Dakṣiṇḍ*, 834.
Āy, 159, 303. *Brahmaṇaspati*, 11, 13, *Dumes, the*, 183, 287.
30, 60, 113, 158, 262, *Dānava*, 63.
Bhaga, 88, 92, 109, 336. *Dancer (Indra)*, 95,
148, 194, 197, 203, *Brahmātithi*, 43. 130.
242, 279. *Bṛihaddiva*, 266. *Danu*, 63.
Bharadvāja, 2, 3, 5, 8, *Bṛihadūktha*, 15, 65, 321. *Dāsa(s)*, 154, 162, 266,
9, 15, 17, 19, 25, 28, *Bṛihanmati*, 99, 163, 281, 291, 307.
31, 40, 56, 71, 74, 167. *Dasyu(s)*, 99, 179, 223,
77, 81, 92, 102, 113, *Bṛihaspati*, 21, 65, 171, 257, 260, 301.
120, 128, 154, 179, 334, 338. *Dawn*, 9, 17, 36, 42,
203, 205, 235, 248, *Bṛihatt*, 8, 303. 43, 56, 61, 87, 91,
250, 258, 261, 264, — *Pipilikamadhyā*, 136, 162, 200, 278,
282, 288, 307. 52. 299, 311, 312, 314,
Bharatas, 164, 248. *Budha*, 17. 315, 317, 321.
Bhārata, 248. *Bull (Agni)*, 16, 21. *Dawns*, 87, 93, 128,
Bharga, 8—10, 47, 264, 277, 327. 178, 252, 263, 287,
50, 54, 58, 221, 256, — *(Indra)*, 25, 30, 316, 317.
235, 261, 278, 284. 52, 300. *Day and Night*, 17.
Bhaumya, 316. — *(the Sun)*, 247. *Death, Destruction*, 82.
Bhauvana, 286. — *(Soma)*, 100, 113, *Death, God of*, 16.
Bṛigu, 4, 5, 96, 97, 116, 126, 141, 146, *Demons*, 26, 28.
100, 101, 110—112, 187, 188, 194, 202, *Devala*, 97, 98, 101,
142, 145, 150, 163, 227—229, 234, 246, 119, 139, 169, 175,

- 176, 181, 196, 199, 307, 320. 87, 88, 102, 165, 172,
202, 212—214, 216, *Five Tribes, the*, 52, 181, 182, 186, 238,
259. 148, 207, 217, 274. 247, 275, 276, 281,
Devātithi, 49, 55, 62, *Fortune*, 109, 148. 288, 310, 312, 313,
220, 290, 310. *Four beauteous crea-* 317, 338.
Dhvasra, 190. *tures*, 112, 255. *Gritsamada*, 21, 40, 93,
Dirghatamas, 23, 317, *Four seas*, 157. 95, 165.
320. *Friend, the (Mitra)*,
Disposer, the, 68. 20. *Haryata*, 26, 264, 289.
Divodāsa, 11, 81, 217, *Funeral hymn, verse* *Heaven*, 3, 18, 61, 74,
274. *from*, 15. 278, 311, 314.
Dragon, the, 84, 85, *Heaven and Earth*, 26,
525. 73, 107, 170, 203,
Drīlhāchyuta, 97, 166. *Gandharva*, 333. 221, 224, 288.
Druhs, 327. *Ganeśa*, 1, 119. *Hēphaistos*, 60.
Druhys, 52. *Garga*, 67. *Hiranyastūpa*, 189,
Dual deities, 122. *Gāta*, 63. 245.
Dusky brood (abori- *Gaupāyanas*, 92, 199. *Holy Grass*, 2, 29, 145,
gines), 78. *Gaura*, 49, 133, 214. 181, 282.
Dvipadā Trishtup, 199. *Gauri*, 214. *Hotar*, 1, 2, 10, 14, 23,
Dvipadā Virāj, 88. 126. 25, 87, 95, 105, 120,
Dvitr, 19. *Gautama*, 23, 31, 48, 143, 178, 238, 241,
Dvita Āptya, 115. 69, 70, 85. 251, 252, 264, 273,
Dyaus, 3, 18, 61, 70, *Gavishthira*, 17, 315, 277, 279, 282, 285,
74, 278, 325, 326. *Gaya*, 19. 293, 322, 327.
Dyutāna, 65. *Gāyatra*, 330. *Hundred winters (na-*
Gāyatrī, 1, 262, 330. *tural duration of life)*,
Gāyatrī Yavamadhya, 92, 338.
Earth, 76, 86. 197.
Earth and Heaven, 286. *Gharma*, 26, 256. *Indra*, 1, 11, 15, 16, 18,
Ekadhaṇā, 112. *Ghrītam*, 1, 14, 153, 25—42, 44—86, 88,
Elysium, 231. 186. 90—94, 98, 99—102,
Etaśa, 48, 53, 126, 218. *Goddesses*, 7, 231. 104—112, 114, 121—
Etaśas, 53. *Godhā*, 36. 126, 129—135, 138,
Evayāmarut, 94. *Gods, passim*. 139, 144—150, 154,
Falcon, (bringer of the *Gopavana*, 7, 29, 281. 155—160, 163, 165,
Soma plant), 151, 152. *Goshūkti*, 27, 41, 78, 168, 169, 171—173,
Faī-strider, the, 200. 159, 297, 298, 331. 175, 177, 181, 182,
Fathers, the, 158, 164. *Gotama*, 23, 31, 36, 43, 184—186, 188, 189,
Fire-sticks, 14, 16, 245, 48, 69, 70, 79, 84, 85, 193—197, 199, 201,

- 202, 204—209, 212— 97, 100—102, 121, *Kṛityayāgas*, 116.
 214, 216—221, 223, 141, 142, 145, 150, *Kṛivi*, 267.
 224, 226, 227, 229, 163, 177, 180, 182, *Kubhā*, 137, 261.
 230, 233, 235, 237— 191, 202, 207, 256, *KulmalabarKisha*, 88.
 239, 243—245, 249, 322, *Kuṇḍapāyya*, 132.
 251, 252, 254, 256— *Jātavedas*, 9, 15, 18, *Kurukshetra*, 165, 261.
 261, 266, 267, 269, 23, 24, 95, 191, 232, *Kurusuti*, 179.
 271—274, 283—286, 250, 280, 281, 282, *Kuṣa*, 2, 11, 143.
 289—291, 295—307, 321, 328, *Kusidān*, 29, 33, 34, .
 309, 310, 319, 320— *Jetar*, 69, 73, 150, 223, 132.
 326, 330, 331, 333— *Jumna*, 65, *Kutsa*, 15, 61, 75, 78,
 338, 81, 86, 108, 191, 198,
Indrāgnī, 56, 122, 166, *Kadru*, 28, 255, 315.
 193, 283, *Kadrū*, 28, *Kuvitsa*, 301.
Indra's Mothers, 27, *Kakshivān*, 30, 262.
 35, 336, *Kakup*, 24, 82, 115, *Laupāyanas*, 92, 199.
Indrapramati, 199, *Kali*, 47, 54, 125, 205, *Law*, 12, 20, 32, 69,
Inēu, 73, 89, 93, 96— *Kāleya*, 47, 70, 93, 102, 121, 123,
 108, 110, 111, 114, *Kanva*, 3, 7, 12, 13, 29, 126, 144, 152, 153,
 115, 119, 139, 141, 33, 37, 43, 70, 108, 170, 179, 184, 190,
 142, 151, 163, 164, 114, 121, 156, 244, 202, 212, 221, 250,
 167, 168, 174, 175, 263, 271, 325, 262, 272, 284, 306,
 177, 185, 188—190, *Kanvas*, 33, 49, 131, 308, 322.
 193, 197, 198, 205, 220, 234, 244, 310, *Law-born*, 12, 250.
 206, 212, 215, 217— *Kasyapa*, 20, 73, 96, *Lord of Prayer*, 334.
 222, 224, 227, 229, 98, 101, 102, 108,
 230, 233, 235, 237, 114, 119, 142, 152, *Madhuchchhandas*, 4,
 254, 257, 259, 267, 174, 187, 193, 28, 33, 34, 36, 37, 39,
 291, 292, 318, *Kavi*, 102, 111, 112, 41, 69, 74, 96, 134,
Indus, 38, 52, 127, 150, 220, 257, 144, 153, 195, 204,
Infinite, the, 24, *Kāvya*, 104, 239, 293.
Infinity, 24, 60, *Ketu*, 274, *Madhuvidyā*, 86.
Irimbithi, 24, 31, 33, *King (Soma)*, 250, 255, *Maghavan*, 46—48, 50,
 38, 55, 82, 121, 292, 54, 56, 58, 60, 62, 66,
Irimithi, 24, 33, 82, *Kings, the (Varuṇa* 67, 76, 77, 86, 94, 124,
Īṣvara, 88, *and Miṭra)*, 50, 165, 147, 156, 157, 159,
 168, 196, 221, 235,
Jagat, 330, *Kṛipa*, 220, 256, 261, 284, 304,
Jagati, 14, *Krishṇa*, 65, 66, 77, 306, 320, 324, 335,
Jamadagni, 50, 55, 96, *Kṛishṭa*, 77, 336.

- Maghavans*, 53. *Mitra*, 11, 19, 20, 37, 124, 254.
Mahāpāṇkti, 75. 38, 41—43, 50, 88, *Nṛimēdha*, 49, 51, 53,
Mahāvīra, 26. 92, 100, 121, 139, 56, 61, 62, 79, 81, 83,
Makha, 110, 248. 143, 144, 153, 155, 129, 147, 186, 208,
Mān, 159. 165, 173, 178, 187, 223, 228, 229, 234,
Māndhātār, 78, 196. 188, 192—194, 197, 252, 256, 269, 296,
Manes, 35, 158. 203, 204, 207, 224, 319.
Māṇṇachātva, 198. 232, 242, 245, 253, *Nṛimēdhas*, 53, 56, 62,
Manu, 11, 12, 20, 22, 262, 277, 281, 288, 83.
25, 72, 159, 241. 298, 308, 322.
Manu Āpsava, 114, *Mitras*, 41, 178, 179. *Om*, 1, 119.
235. *Moon*, the, 31, 65, 86, *Omniſic*, the, 286.
Manu Sāmvoṛaṇa, 109, 160, 200, 211, 215, *Order*, 15, 69, 70, 105,
197. 292, 321. 155, 203, 233, 322.
Manus, 241. *Morning*, 36, 78, 190,
Maruſs, 4, 11, 22, 29, 196, 311, 328. *Pādanichṛit*, 124.
35, 41, 42, 43, 46, 47, *Mothers*, the, 287. *Padapāṇkti*, 88.
51, 60, 67, 79, 83, 86, *Munis*, 55. *Pājra*, 30.
89, 90, 91, 94, 96, 97, *Paṇis*, 243, 256, 287
104, 122, 139, 145, *Nāgas*, 28. *Pāṇkti*, 84.
153, 154, 166, 180, *Nahus*, 264. *Paradiſe*, 231.
193, 197, 199, 207, *Nakusha*, 38, 109, 148. *Parāṣara*, 105, 107,
211, 219, 224, 233, *Nakushas*, 38, 52. 108, 224, 243.
239, 263, 288, 298, *Nakula*, 64, 95. *Parjanya*, 60, 189, 332,
322, 334, 335. *Namuchi*, 44, 42, 66. 234.
Mātariṣvan, 231. *Nandanam*, 231. *Paruſchhepa*, 57, 93—
Medhātithi, 2, 4, 7, 11, *Nārada*, 78, 114, 115, 95, 287.
27, 30, 31, 33, 35, 135, 197, 206, 291. *Paruſhṇī*, 137, 261.
43—45, 47—52, 54, *Narāṇsa*, 241. *Parvata*, 68.
56, 58—60, 62, 70, *Nārmini*, 320. *Parvata (a Rishi)* 79,
78, 100, 131, 133, *Naudhas*, 46. 81, 114, 115, 197,
137, 143, 152, 189, *Navagva*, 170. 206, 291.
241, 249, 309, 302, *Nidhruvi*, 98, 100, 101, *Pastyas*, 207.
325. 218, 221, 306. *Pavamāna*, 88, 89, 97,
Medhya, 56. *Night*, 92, 311, 316. 98, 102, 103, 107, 108,
Medhyātithi, 12, 47— *Nine-and-ninety*, 36, 116, 121, 145. *See*
52, 54, 57—60, 62, 100, 165, 217. *Soma Pavamāna*.
77, 99, 156, 162, 244, *Nipātithi*, 70, 325. *Pavamānas*, 214.
249, 254, 283, 286, *Nirṛiti*, 82. *Pavamāna hymns*, 230,
290, 306. *Nodhas*, 46, 59, 62, 107, 231,

- Pavīru*, 291. " *Purandhi*, 47. *Richas*, 329.
Pavitra, 113, 158, 230. *Pura-ushṇih*, 88, 129. *Rijivān*, 24, 78, 109,
Pāyū, 18, 21, 335, 337. *Purohita*, 11, 274. 110, 116, 117, 221,
Pipīlikamudhyā Anush-Pāru, 20. 236, 288, 303.
ṭup, 244. *Pārus*, 52. *Riksha*, 20.
Plenty, 47, 157. *Puruhanman*, 48, 53— *Riṇañchaya*, 116, 197.
Potar, 14. 55, 156, 169, 206. *Riṇu*, 68.
Prabhāvasu, 99. *Purumedha*, 49, 51, 53, *Rita(m)*, 15, 144, 153,
Pragātha, 8, 30, 39, 47, 252, 256. 311c.
48, 54, 58, 62, 72, 81, *Purumedhas*, 51. *Ritus*, 45.
242, 243. *Purumīḥa*, 2, 11, 190, *Rudra*, 50, 83, 89.
Prāgātha, 123. 279. *Rudra (Agni)*, 4, 16,
Prājāpati, 22, 110, *Purāravas*, 159. 301.
248, 288. *Purushanti*, 190. *Rudras (Maruts)*, 22,
Praskaṇva, 7, 9, 11, 12, *Pūshan*, 17, 31, 32, 39, 50, 178, 283.
22, 36, 46, 61, 74, 40, 88, 89, 109, 148, *Rudras (Aśvins)*, 315.
106, 109, 147, 311, 194, 245, 288, 338. *Ruma*, 220.
321. *Pushtigu*, 60, 291. *Ruṣama*, 220, 291.
Pratardana, 105, 106, *Pātābhrit*, 322. *Sabardughā*, 59.
171, 211. *Pātadaksha*, 32, 35, *Sadasaspati*, 35.
Pravargya, 26, 256. 322. *Sādhana*, 199.
Prayer, 64. *Sahaqu, Sahangu*, 63.
Prayer, Lord of, 11, *Rakṣaṇa*, 227, 230. *Śakra*, 30, 41, 52, 67,
171. *Rākshasas*, 9, 18, 21, 74.
Prayoga, 4, 5, 83, 172, 24, 25, 99, 103, 109, 227, 258, 281, *Śakti*, 51, 116, 170,
282. 336. 197.
Prīṣana, 198. *Ram (Indra)* 77, 169, *Sāma*, 71, 251, 256,
Prīshadhra, 91. 239. 329.
Prīṣṇayah, Prīṣṇis, 148, *Ranḥā*, 162. *Sāmaveda*, 1, 119.
174, 187. *Rasā*, 162. *Sambara*, 66, 81, 217,
Prīṣṇi, 32, 43, 83. *Ritahavṛta*, 204, 262. 251.
Prīthu, 63. *Rebha*, 50—52, 75, 94, *Sammade*, 84.
Priyamedha, 34, 64, 110, 168. *Samvarta* 91.
72—74, 228, 229, 244, 269, 273, 320, *Rebhāsūnus*, 110, 184, *Śamyu*, 8, 25, 28, 31,
325. 295. c. 40, 46, 52, 53, 57,
Priyamedhas (plural), *Reṇu*, 68, 112, 255. 71, 72, 128, 146, 294,
27, 64, 74. *Ribhukshan*, 40. 301.
Priyamedhas (singular), *Ribhus*, 40, 50, 283. *Saptaḥu*, 63.
73, 131, 133, 300. *Rich*, 329. *Sarasvān, Sarasvat*, 261.

- Sarasvatī*, 37, 137, — (*fingers*), 108, *Sudakṣha* 31.
 231, 261. 163, 254. *Sudda*, 324.
Sarpārājñī, 247. — (*Seven Rivers*), *Suditi*, 2, 11, 279.
Śaryādvār, 165, 207. 261. *Suhotra*, 64.
Śatkratu, 26, 33, 35, *Skandhogrivi*, 257. *Sukakṣa*, 28—28, 30—
 51, 69, 74, 83, 130, *Sky*, 36, 61, 136, 311, 35, 37—42, 46, 130,
 195, 208, 239, 261, 314. 131, 149, 219, 259,
 323. *Sobhari*, 10, 13, 24, 25, 285; 297, 300, 323.
Satobṛihatī, 115. 82—85, 129, 159, *Sumedhas*, 76.
Satya, 76, 77. 249, 253, 273, 280, *Sumitra*, 45.
Satyadhṛiti, 38. 285, 304, 328. *Sun, the*, 7, 13, 15, 17,
Satyagravas, 87, 314. *Soma*, 20, 23, 32, 59, 19, 20, 27, 28, 30—
Saubhari, 10, 13, 24, 73, 329, 337. 32, 48, 51, 53, 64, 86,
 25, 82—84. — (*Moon*), 200. 90, 93—95, 100, 112,
Śaunaka, 43. — *Pavamāna*, 88, 136, 164, 201, 218,
Savitār, 13, 30, 36, 90, 89, 96, 97—120, 229, 242, 247, 260,
 95, 242, 262, 270, 137—143, 145—148, 262, 263, 271, 275,
 315, 317. 150—152, 155, 157, 276, 281, 283, 287,
Sāvitrī, 262. 158, 161, 164, 166—330, 332.
Savya, 76, 77. 171, 174—177, 180—*Śunahsepa*, 4, 6, 32, 34,
Seasons, the, 45. 184, 187—190, 193, 36, 42, 135, 137, 194,
Seven, Celestial rivers, 194, 196—199, 206, 225, 253, 270, 285,
 112. 207, 211—222, 225—289, 293, 296, 301.
 — *communities*, 131. 231, 233—237, 243—*Sunītha*, 314,
 — *metres (voices)* 245, 248, 250—252, *Sūnritā*, 13.
 115, 183. 254, 255, 257—259, *Sūtra*, 94, 163, 287.
 — *mothers*, 23. 263, 270, 272, 287, *Sūtris, Sūrayah*, 9, 302.
 — *priests*, 131, 212. 292, 295, 303, 305, *Sūrya*, 7, 13, 21, 27,
 — *Rishis*, 102, 123, 306, 309, 318, 319, 28, 48, 55, 70, 94,
 139, 155, 167, 180, 325. 100, 105, 107, 108,
 194, 233, 305. *Somāhuti*, 21. 110, 113, 121, 127,
 — *stations*, 183. *Somayāga*, 128. 137, 162, 164, 167,
 — *supports*, 183. *Somayājñi*, 128. 169, 171, 174, 175,
Sikutas, 111, 161, 174, 186, 194, 201, 224,
 187, 205. 164, 269, 279—281, 229, 245, 247, 254,
Śikhaṇḍika, 114. 293, 296, 328, 256, 260, 278, 317,
Sindhu, 52, 194, 270. *Śringāvrish*, 132. 322, 323, 330, 332.
Sindhudvīpa, 7, 331. *Śrutarvan*, 20. *Sushra*, 81.
Śipivishṭa, 294, 295. *Stotar*, 35, 205. *Sutambara*, 164, 252.
Sisters (Dawns), 230. *Suchadratha*, 314. *Sutudrī*, 137, 261.

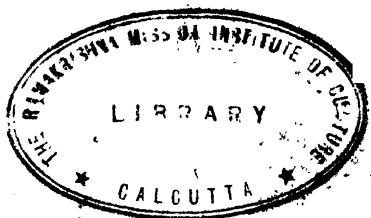
- Suvedas*, 76.
Śyāvaka, 220.
Śyāvilāṣa, 30, 97, 139, 193.
Tanūnapāt, 241.
Taranta, 190.
Tārkskya, 67, 73, 338.
Taurograva, 60.
Ten, the (fingers), 228.
 — sisters, 107, 108.
 — companions (*finger*), 236.
Thirty divisions of day and night, 56.
 — realms, 247.
Three heights, 105, 128, 171, 152.
 — heavens, 112, 128.
 — luminous realms, 128, 320.
 — heavens and earths, 206.
 — *Soma receptacles*, 172, 351.
 — steps of *Vishṇu*, 302.
 — celestial rivers, 149.
 — times seven milch-cows, 112, 255.
 — *Vedas*, 91, 96, 105, 216.
 — words, 96.
 — worlds, 112, 632.
Time, 65.
Tiraṣṭī, 65, 70, 71, 161, 251.
Toraṣṭra, 60.
Trasandasyu, 89, 244, 270, 272.
Trikadrukas, 92, 131, 267.
Triṇapāni, 8.
Trisṭup, 14, 330.
Triṣirāś, 7, 16, 331.
Triṣoka, 28, 29, 33, 40—42, 75, 133, 192, 237.
Trita, 75, 86, 139, 149, 183, 184, 227, 230.
Trita Aptya, 7, 23, 79, 86, 96, 97, 114, 157, 183, 278.
Trita's maidens, 139.
 — dames, 227.
Tryarūṇa, 89, 244, 270, 272.
Tugra, 56.
Tugriya, 56.
Turvaṣa, 28, 55, 217, 220, 290.
Turvaṣos, 52, 55.
Twashṭar, 7, 60, 91, 172, 351.
Uchathya, 100, 101, 216, 219.
Uktha, 11, 137.
Ukthapātras, 137.
Ulu Vātāyana, 37, 331.
Universal Gods, 29.
Uparishṭādbṛihatī, 86, 168.
Uparishṭājjyctis, 327.
Upastuta, 14, 24, 159.
Ūrdhvabṛihatī, 270.
Ūrdhvascedman, 116, 250.
Ūru, 116, 170.
Uruchakri, 178.
Urvaṣṭī, 159.
Uṣanā Kāvya, 2, 8, 104—106, 123, 199, 222, 263, 295.
Ushas, 36, 42, 56, 61, 73, 74, 91, 278, 316.
 — See *Dawn*.
Ushṇih, 23, 78.
Uṣij, 70.
Utkīla, 13.
Vaikhānasas, 120, 233, 274.
Vaiśvānara, 15, 98, 203, 204, 308.
Vaiśvasvata, 11.
Vāja, 40.
Vāk, 37.
Vala, 173, 224, 297.
Vālokkīlya, 56.
Vāmadeva, 3, 4, 6, 7, 16, 19, 20, 32, 34—36, 38—42, 44, 46, 59, 60, 66—68, 71, 72, 76, 90, 124, 288, 295, 311, 321.
Vardhamāna, 264.
Varuṇa, 11, 20, 21, 37, 38, 41—43, 50, 57, 64, 77, 88, 92, 96, 105, 121, 122, 139, 143, 144, 153, 155, 165, 178, 180, 192—194, 197, 203, 204, 207, 224, 232, 252, 255, 262, 277, 285, 298, 322, 332, 334, 337.
Vaṣa, 37, 38, 41, 52.
Vasatīvarī, 98, 110, 112, 267, 309.

- Vashat*, 295. *Vimada*, 67, 87. 224, 230, 248, 259,
Vasishtha, 6, 10, 12, *Vindu*, 32, 35, 322. 280, 297, 299, 322,
14, 16, 18, 29, 33, 46, *Vipra*, 137, 261. 336.
47, 54, 55, 57, 59, 61— *Virāj*, 211. *Vritras*, 28, 36, 51, 60,
64, 66, 82, 89, 102, *Virāj (metre)*, 14, 65, 81. 66, 89, 165, 168, 244.
105, 107, 123, 130, *Virādjagati*, 336. 250, 251, 256, 260.
136, 145, 146, 157, *Virāṭsthānā*, 338. *Vritra-slayer (Indra)*,
168, 192, 218, 230, *Virūpa*, 3, 6, 40, 276, 30, 40, 41, 42, 51—54,
242, 246, 247, 251, 277, 298, 308. 62, 66, 85, 91, 156,
252, 260, 273, 294, *Viśṭāṇṇa*, 327. 169, 181, 186, 199,
295, 302, 304, 324. *Viṣṇu*, 21, 42, 44, 79, 236, 269, 300, 303.
Vasishthas, 232, 251. 93, 94, 105, 139, 171, 309, 323, 335, 336
Vasu, 27, 45, 68, 113, 180, 184, 267. 294, — (Agni), 20, 24b.
130, 133, 156, 222. 295, 298, 302. — (Sūrya), 28.
Vasu (a Rishi), 234. *Viśva*, 3. — (Soma), 125, 175.
Vasukṛit, 87. *Viśvakarman*, 286. *Vulcan*, 60.
Vasuruchas, 270. *Viśvakarman Bhauvana*, *Vyaśva*, 35, 272.
Vasus, 22, 246. 286.
Vasugṛta, 86, 88, 185, *Viśvamanas*, 24, 25, 79, *Waters, the*, 7, 253.
313. 82, 272, 304. 329, 331
Vasūyus, 19, 274. *Viśvāmitra*, 12, 14, 17, *Waters' Child, the*, 14.
Vāta, 37, 331, 332. 23, 31, 41, 42, 48, 66, 253
Vatsa, 3, 5, 29, 30, 32, 68, 76, 102, 121, 122, *Water-Goddesses*, 35.
36—38, 41, 52, 57, 134, 262, 277, 280, *Wild-boar (Soma)*, 105.
6, 87, 208, 232, 271, 283, 305, 307, 309.
299. *Viśvedevāḥ, Viśvedevas*, *Yadu*, 28, 217, 290.
Vatsapri, 17, 18, 113. 29, 51, 86, 288. *Yadus*, 52.
Vaya, 314. *Vitahavya*, 120, 248, *Yajamāna*, 35, 239.
Vāyu, 91, 97, 98, 139, 250, 264, 282, 307. *Yajurveda*, 330.
149, 166, 167, 194, 250, 264, 282, 307. *Yama*, 64, 68, 332.
202, 212, 213, 221, *Vitastā*, 137, 261. *Yami*, 68.
224, 229, 231, 250, *Vivasvān*, 94, 200, 229, *Yamunā*, 65.
255, 260, 295. 295. *Vrishagana (s)*, 105, *Yati*, 173.
Vayya, 314. 200 *Yātulhāna(s)*, 18, 21.
Vedas, 8, 105. *Vrishan, vrishā*, 101, *Yayāti*, 109, 157.
Vena, 64, 112, 332, 333. 142, 277. *Yāpa (sacrificial post)*,
Vibhrāj, 260. *Vritra*, 26, 63, 65—67, 13.
Viclakṣaṇa, 214. 73, 76, 81, 84, 85, 95, *Youngest, the (Agni)*,
Vidadagiva, 190. 100, 146, 193, 219, 232.

CORRIGENDA.

- Page 37, line 10 of note, *read* 82 *for* 87
- 91, last line of note, *read* Prishadhra *for* Prishadra
- 196, line 1 of note, *read* 1, 6, 2 *for* 1, 5, 2
- 301, head-line of III., *read* Agni *for* Indra
- 304, line 5 of note, *read* iv. ii. 5. 5 *for* ii. ii. 3. 6
- 310, line 15, *read* Indra, *for* Indra.
- 327, line 8 of note, *read* Uparishṭājjyotis *for* Uparishṭājjyotis

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